

444/36-39
A
S E R M O N
P R E A C H E D

at Pauls Crosse the third
of March, 1610.

By Theophilus Higsons.

In testimony of his heartie reunion with
the Church of England, and humble sub-
mission thereunto.

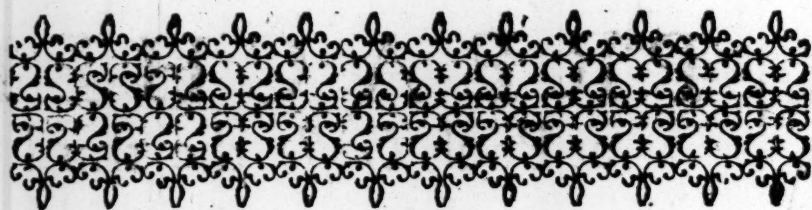
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N E X T

Reioice not against me, o mine enemye: though I fall
I shall rise againe; when I shall sit in darknesse, the
LORD shall be a light vnto me.

AT LONDON

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William Aspley. 1611.



GEntle Reader, whereas in the former impression, by
reason of importunate haste of the Worke, some few
faults escaped, and especially, page 4. l. 22. in this second
thou shalt finde them corrected. Farewell.





A SERMON PREACHED AT PAVLS

Crosse, the third of March.

1610.

EPHES. 2. vers. 4. 5. 6. 7.

4 But God, who is rich in mercy, through his great love, wherewith he loved us,

5 Even when we were dead by sinnes, hath quickned us together in Christ, by whose grace you are saved,

6 And hath raised us up together, and made us sit together in the heavenly places, in Christ Iesus,

7 That he might shew, in the ages to come, the exceeding riches of his grace, through his kindnesse towards us in Christ Iesus.



Here is a fourefold condition, or estate of Man. The first of *Innocency*: the second, of *Sinne*: the third, of *Grace*: the fourth, of *Glory*. The first, by creation from God: the second, by propagation from our Parents: the third, by regeneration from the Spirit: the fourth, by real possession of Heaven.

Now as the substance of my text leadeth me to entreate, peculiarly, of the third conditiō, or estate (which is the state of *Grace*) so the very first word, and entrance thereof [*BUT*: a discrete particle] directeth me vnto a consideration of

our second estate; to wit, the state of *sinne*: which the Apostle describeth in this manner.

1. *And you hath he quickned, that were dead in trespasses, and sinnes.*

2. *Wherein, in times past, you walked according to the course of this world, and after the Prince, that ruleth in the aire, even the spirit, that now worketh in the children of disobedience:*

3. *Among whom we also had our conversation, in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, & were, by nature, the children of wrath, as well as others.* It followeth, now, in my Text: *But God who is rich in mercy, &c.*

This is the connexion, and dependency of these wordes. Before, there was the state of *Sin*, here is the state of *Grace*, the one opposed vnto the other; whereby the deformity of the first, & dignity of the second, doth more spectably appeare. For in the former, we learne what we were by nature (corrupted, not created nature) in the other we learne what we are by grace. In the former we behold our owne misery: in the second, we contemplate the mercy of God. In the former we see our captiuitie: in the second our deliuerance. In the former we see our death in sinne: in the second, our life in Christ. Therefore excellently saith our Apostle: *Where sin abounded, there grace abounded much more: that, as sinne had reigned vnto death, so might grace also reigne, by righteounes, vnto eternal life, through Iesus Christ our Lord: Rom. 5. 20. 21.*

Thus the state of *sinne*, in time, and order, is before the state of *Grace*: as the euening was before the morning (Gen. 1. 5.) and the darkenes before the light. *You were once darkenes: but now you are light in the Lord. Ephes. 5. 8.*

For some liued without the Law, as *Gentiles*: some vnder the Law, as *Iewes*: now both are vnder grace. But it is one thing to be in grace, another thing to be vnder grace. Many liue now vnder grace, but not in it: many liued heretofore in grace, but not vnder it. For (properly) to liue in grace, is opposed vnto the state of sinne: to liue vnder grace, is opposed vnto the state of the Law. The first is the state of persons,

persons, who haue grace dwelling in them: the second is the state of *time*, wherein grace is offered vnto all.

Both are ioined heere together in my Text. The state of *time*; we are vnder grace: the state of *persons*; wee are in grace: so that we are deliuered from the power of the law, and of sinne; from the condemnation of the first, and from the dominion of the second. *Sin* preuaileth not to dominion: why? we are in grace. The *Law* preuaileth not to condemnation: why? we are vnder grace. And this is the scope of my Text.

Wherein there is such amplitude, and varietie of matter, that plenty it selfe hath made mee poore, it being hard to say, where, and whence I should take the beginning of my discourse: as also it is hard to say, where I may conclude the same. But since the time hath power ouer my thoughts (at the least ouer my words) and boundethem within the limits of an houre, or two; I cannot speake all of a little in my Text, as I would: therefore I will speake a little of all therein, as I may; obseruing fise generall circumstances, as they present themselves in order vnto your view.

The first is, the Author of our saluation; God: or God in Christ. For *God was in Christ, reconciling the world vnto himselfe.* 2. Cor. 5. 19.

1.

The second is, the causes, which moued God vnto this excellent worke: and they are three. First, *Mercy*: v. 4. not bare mercy, but with an addition, *rich* in mercie. Secondly, *Loue*: and that not a naked loue, but with an addition, *great* loue. Thirdly, *Grace*: v. 5. not simply grace also, but with an addition, *exceeding riches* of his grace. v. 7. And here, with this motiue, or cause, I will ioine the effect also: *by grace you are saved.*

2

The third is, the persons, or subiect, vpon which the benefits are conferred; *Vs.* Wherein you may obserue; First, the extension of the subiect: to wit, *Iewes*, and *Gentiles*, both included therein. Secondly, the condition: *dead in sinne.*

3

The fourth is, the benefits bestowed vpon vs: and they are three. First, *visification of the spirit: Hee hath quickned*

4

us together in Christ. verl. 5. Secondly, resurrection of soule, and body: He hath raised us up together: verl. 6. Thirdly, Session of both in heaven: He hath made us sit together in the beauenly places, in Christ Iesus.

5. The Fifth, and last is, the end, and finall cause of all this happinelle towards vs, and indulgence from God: That he might shew in the ages to come, the exceeding riches of his grace, through his kindnes towards us in Christ Iesus.

First of the Author.

THe Author of our saluation is he, that is the author of our creation; *God. Nemo est qui reficiat, nisi qui fecit*, saith S. Bernard. None can make vs good of euill, but hee that made vs something of nothing. It is he that, in my creation, *dedit me mihi*, gaue me vnto my selfe, by creating me after his owne image. It is he that, in my Redemption, *dedit se mihi*, gaue himselfe vnto me, by redeeming mee with his owne blood.

But you must vnderstand, that this sacred name of God, is taken sometimes *essentially*, sometimes *personally*: and this is necessary to be knowne in the explication of my text. *Essentially* it includeth the three persons, subsisting in one vndiuided nature: as Gen. 1. 1. *In the beginning, God created the heauen, and the earth.* Therefore the originall hath it thus, *ברא אלהים*: *creauit Dey*: the Gods created. The noun is plurall, the verbe singular; to shew a trinity of persons, in the vnity of essence.

Sometimes this sacred name is taken *personally*; importing one person of the diuine nature: as Iohn 1. 1. *In the beginning was the Word, and the Word was with God*: That is, the Sonne was with the Father. *With him*, because *from him*. *With him* [*Deus apud Deum*] by eternall coexistencie: from him [*Deus de Deo*] by personall procession. In which respect, precisely the Father is not with the Sonne; the Father, and the Sonne are not with the holy Ghost; but the Sonne is with the Father,

ther, and the holy Ghost is with them both.

For as God is the God of order in all his creatures, and externall works; so he is a God of order in himselfe also, and in his internall workes. There is a priority of order in the Father before the Sonne, and in them both before the holy Ghost. So that the Father, being the fountaine of the other, hath a prerogative of order in his person and consequently a prerogative of order also, in this glorious name of GOD.

And thus it is in my Text: *GOD, who is rich in mercy*: that is, the Father. For though it be true in faith, that every person is equally mercifull, loving and gracious; yet, in this place, it is proper to say that God the Father is rich in mercy, and great in love, and exceeding in grace. For here is a necessary relation of one person to the other: *God quickned us in Christ*: that is, the Father in the Sonne.

Now to the matter it selfe. It is *God* that quickned vs, raiseth vs, &c. not *Angels*, not *Man*, not his owne *Work*, not his owne *Will*. Not *Angels*; they are *ministering spirits*, Heb. 1. 14. not quickning, nor raising spirits. *Suggereunt bonum, non ingerunt: hortantur ad bonum, non bonum creant*, saith *S. Bernard*: They may exhort vnto good, by their suggestion, they cannot powre it into vs, by infusion: they may perswade it, they cannot create it in vs. Not *Man* himselfe: for the wandring sheepe sought not the shepheard, but the carefull shepheard sought out the sheepe, Matth. 18. 12. Not the *Worker* of man: for can a dead tree bring forth living fruit? or an euill tree good fruit? Matth. 7. 18. Finally, not the *Will* of man: for we did not preuent God in desire, but it is *he*, that *worketh in vs both the will, and the deed*, of his owne pleasure, Phil. 2. 13. For though in actions naturall, and ciuill, man hath a libertie of will, yet in actions spirituall, and supernaturall, his will is dead, vntill it be reuiued by *GOD*.

Thus, all other meanes excluded, God is the onely Agent in this great, and glorious worke. *Saluation is of the Lord*, Ionah 2. 9. Therefore saith God vnto his people: *I, even I, am he, that putteth away the iniquities, for my owne sake, and*

*Angells minister
of saluation*

will

will not remember thy finnes: *Esay 43. 25. I, with an ingemination, even I; excluding all other meanes: for mine owne sake; excluding all other motiues.*

And this point is excellently inforced by *Moses*, speaking thus vnto the children of *Israel*, lest they should attribute that vnto themselves which was due vnto God alone; *The Lord thy God hath chosen thee to be a precious people vnto himselfe, above all people, that are upon the earth. The Lord did not set his loue vpon you, nor chuse you, because you were more in number then any people: for you were the fewest of all people. But because he loved you, and because he would keepe the oath which he had sworne vnto your Fathers, Deut. 7. 6. 7. 8. No merit in them, but grace in him: that so they might truely say; Not vnto vs, ô Lord, not vnto vs, but vnto thy name giue the glory, Psalme 115. 1.*

Now if the *Iewes* could plead nothing, but the loue of God, for his peculiar fauour, what can the *Gentiles* plead for themselves also, but the same loue of the same God? Therefore saith our Apostle; *God, who is rich in mercy, &c. he hath quickened vs, &c.* So that now we are come from the *Author*; which is God, vnto the *Motives*, which are, Mercy, Loue, and Grace in him.

Secondly of the Motiues.

IN these also there is an order, as well in the attributes of God, as formerly in his name. Here is *Mercy* releeuing vs, and caused by his *Loue*. Here is loue embracing vs, and caused by his *Grace*. Here is grace sauing vs, and caused by his *Goodnesse*. For some learned Diuines obserue that these foure properties, *Mercy, Loue, Grace, and Goodnesse*, as they are very like in their effect toward vs, so they are all one in God, but yet with a difference of order. *Goodnesse* is the cause of all the rest, but immediatly of *Grace*; *Grace* is the cause of the other, but immediatly of *Loue*: *Loue* is immediatly the cause of mercy. So, in God, his *Goodnesse* is a cause

cause only, and his *Mercy* an effect only: the other are causes and effect too. And this is a golden chaine: the first linke whereof is Goodnesse in God: the last is Mercy, which reacheth vnto vs.

First, then, of *MERCY*, as it is here first placed in my Text. *GOD who is rich in mercy.*

That there is *mercy* in God, it sheweth the compassion of his nature; that hee is *rich* in mercy, it sheweth the abundance thereof. In both we haue a singular comfort. For be it, that he hath *mercy*, that is a comfort: but our comfort is greater, because *diues est*, he is *rich* in mercie; for *with him there is plentiful redemption*: Psal. 130. 7. Or be it, that he is *rich*, it sheweth an abundance, and sufficiency in himselfe. But where is our comfort: euen this: *Diues est in misericordia*; he is rich in *mercy*: the sweetest propriety of his diuine nature. So then: He is not simply *rich*, but in mercie: nor hath he simply *mercie*, but is also rich therein.

Which as it is abundantly discovered vnto vs by the effects thereof, so it is testified vnto vs by his owne mouth: and we know, that his testimony is true. For when God descended from heauen (which descent was not by mutation of place, but by exhibition of presence) and proclaimed his owne name, see what a style he giueth himselfe: *The Lord, the Lord strong, mercifull, gracious, slow to anger, abundant in goodnesse, & truth, reseruing mercie for thousands, forgiving iniquitie, transgression, and sin, not making the wicked innocent, visiting the iniquity of the fathers upon their children, vnto the third, and fourth generation*: Exod. 34. 6. 7.

Consider here, first, the proprieties themselves: *mercifull, gracious, slow to anger, abundant in goodnesse, reseruing mercie, forgiving iniquity*: vnto all these he opposeth two others (the one, negative; *he maketh not the wicked innocent*: the other, affirmatiue: *he visiteth iniquitie*. Consider, secondly, the extent of the one, and other. His mercy extendeth vnto thousands: his iudgement vnto three, or four generations.

Here is *mercie*, and riches of mercie. This therefore being so peculiarly annexed vnto the diuine nature: the Church

for many hundred yeeres, hath vsed that excellent Collect;
O God, whose nature, and property is euer to haue mercy, &c.
 And this bringeth vnto my remembrance the saying of *Tul-
 ius* (so much applauded by *S. August. lib. 9. de Cinit. Dei*)
 when hee pleaded before *Caesar*, for the life, and liberie of
Ligarius, his friend: *O Caesar* (saith he) none of thy vertues is
 more admirable, or gracious then thy *MERCIE*. Men come
 neere vnto God in nothing so much, as in sauing the afflicted.
 Thy fortune hath nothing greater, then that thou hast power;
 thy nature nothing better, then that thou hast will, to shew mer-
 cie, and to saue others. So I may say: of all Gods properties
 none is more admirable, and gracious, then his mercy. It is
 not his power, it is not his knowledge, it is not his wisdom, but
 it is his *Mercy*, where in we chiefly reioice. I should des-
 paire, if there were not mercy in him, since there is so much
 iniquity in me. But, because of sinners, hee shall be called mer-
 cifull: 2. Esdr. 8. 31.

Thus his mercy hath an aduantage, by our sinnes, to de-
 clare, and to expresse it selfe. For though, in him, there is an
habie (if I may so speake) of mercy alwaies; yet the act of
 mercy requireth sinne precedent in vs, which giueth mat-
 ter, and occasion vnto the same. There is a double matter of
 mercie: the one, whence it proceedeth: the other, where
 it is shewed. The first is in God onely, the second in vs. *The
 heauens neede not the mercy of God* (saith *August. in Psal. 32.*)
because there is no misery in them: but the earth needeth it;
*and where the misery of man hath abounded, there the mercie
 of God hath abounded much more.*

If therefore, I haue committed sinne, then I haue fit mat-
 ter for the declaration of his mercy. In this, O Lord, thy good-
 nesse shall be praised, if thou be mercifull vnto vs, who haue not
 the substance of good works. 2. Esdr. 8. 36. In truth, many haue
 the shadow, not the substance of good works.

Now though it is an evil cause (saith *Seneca*) which requi-
 reth mercy, yet there is no cause so euill, which can despaire
 of mercy. For as I haue the matter of, or for mercy in me (to
 wit, my sin) so, if I haue the means to apprehend this mercy
 (which

(which meanes is faith alone) the mercy of God shall bee commended through mine iniquity, and my owne sinne shall turne to my owne safety. *All things worke together for the best vnto them, that loue God, euen so them that are called of his purpose.* Rom. 8. 28. *Omnia cooperantur*, saith S. Augustine, all things worke: *etiam peccata Domini*, euen our sins also, o Lord. For by sinne, we haue experience of our infirmity; our infirmity draweth vs vnto humility; humility lifteth vs vp vnto God: in God euery man hath his *quietus est*, perfect rest, and endlesse peace.

Thus it is true, that sinne, which naturally, and of it selfe, worketh damnation, may occasionally, and by accident, worke saluation also: but by his power, who brought light out of darkenesse, and worketh our good out of our own euill.

I dare not, therefore, adde this grieuous sin vnto my other sinnes, to despaire of mercy. For as to commit a sinne, it is the death of the soule, so to despaire of mercy, it is to descend into hell. And some feare not to affirme, that *Indas* sinned more, by despaire of mercy, then by treason against his Lord. For what is more sacrilegious (saith *Fulgensius*) then to deny Gods mercy in forgiving our sins? If he be a skilfull physician, he can cure all our infirmities; if a mercifull God, hee can forgive all our sinnes. Therefore *Dauid* (Psal. 103.) exhorteth his owne soule to praise the Lord, and againe to praise the Lord. Why? He forgiveth all thy sinnes, & healeth all thine infirmities. If this be so, let no man despaire of the physician, and remaine in his sickness; let no man extenuate Gods mercy, and pine away in his sinnes. For Christ died for sinners: Rom. 5. 8. And Christ came into the world to save sinners. 1. Tim. 1. 15. If I were not a sinner, he were not a Saviour.

Quaecumq; si ergo peccatum &c. Whatsoever thou thy sinne be, God can and will pardon it, if thou, by despaire, dost not close up his wounds, and shut up the gate of indulgency against thy self. Finally, he concludeth his exhortation out of the prophet *Esay* 55. 7. Let the wicked forsake his wayes, and the unrighteous his owne imaginings, and returne vnto the Lord: and

Despayre

and he will haue mercy vpon him: and to our God, for he is very ready to forgine. Yea, *multum ad ignoscendum*: as he rendreth it neerer vnto the originall text. *In hoc multo nihil deest, in quo est omnipotens misericordia, & omnipotentia misericors*. He can pardon: for his mercy is omnipotent: he will pardon; for his omnipotency is mercifull. Therefore let no man despaire.

2

Thus much of the first motiue, or cause: to wit, the mercy of God. And so I come vnto the second, which is his Love, as it followeth here in my Text—*through his great love, wherewith he loved vs, even when we were dead by [or in] sins*.

* Pag. 8.

Here is lone the cause of mercy, *I haue loved thee with an euerlasting lone, therefore with mercy haue I drawne thee*: Ierem. 31. 3. The riuer of mercy islueth from the fountaine of loue. But of this I haue spoken * before.

Now for the Text it selfe, you may obserue: First: that this affection, or attribute, is comfortable, because it is lone; specially in God. Secondly, that this lone is commendable, because it is great. Thirdly, that this greatnes is admirable, because it is toward vs.

Concerning the First, to wit, the affection, or attribute, lone in God; the beloued disciple teacheth vs, that God is lone 1. Io. 4. 8. And so lone is attributed vnto him in the abstract, because it is in him, not as an accident, and by participation, but by essence, as S. Bernard speaketh diuinely of this, & other properties in God. *He loneth as charity, he knoweth as truth, he sitteth as equity, he ruleth as maiesty, he governeth as the beginning, he defendeth as health, he worketh as power, he revealeth as light, he assisteth as piety*. All these things the Angels doe, yea we also doe, but yet in an inferiour manner: not by that good which we are, or haue in our selues, but which we participate of him. But it is otherwise in God: whatsoever is attributed vnto him, is God himself. For he is a simple, uncompounded being, in whom all things are one. So that the variety of his attributes is not from a diuersity of affection in him, but of effects vnto vs. But I am confined vnto his Love, therefore I will speake particularly of it.

He

He hath an *inherent* loue dwelling in him: & so he loueth himselfe by the necessity of his nature. He hath a *transfused* loue proceeding from him; and so he loueth his creatures, some more, some lesse, by the liberty of his will.

He hath a *general* loue vnto all: for all are his creatures, the works of his own hands. He hath a *speciall* loue vnto some, according as his *Image*, in respect of their substance, is stamped in them; and as his *likenesse*, in respect of their qualities, is represented in them. For *likenesse is the cause of loue*.

So then God loueth vs, as his creatures; but more as men. He loueth vs as men; but more as elected. He loueth vs, as elected; but more as iustified. And this loue, which he beareth vnto vs, as actually iustified by Christ, hee declareth more in his work of our sanctification by the Spirit. Finally, the more holy wee are, the more hee loueth vs. Where upon St. *Augustine* doth excellently obserue (in *his* *1st booke*) that God loueth the *Humility* of Christ, more then any other, because it was full of grace, and truth. Ioh. 1. 14.

If therefore, we will obtain and retain the loue of God, we must be as he is; conforming our will vnto the obedience of his will, and be like vnto him in all things *mercifull*, as he is mercifull; *louing*, as he is louing; *gracious*, as hee is gracious; yea *perfect* as he is perfect. Math. 5. 48. Not by ad- equation; that is beyond our power but by imitation, that is our due. *Be holy for I am holy*. Leuit. 11. 44.

In the second place. As before, this loue in God was a *speciall*, and not a *general* loue, so here it is not a little, but a *great* loue. For he is a *great* God, and a *great* King aboue all Gods. Psal. 95. 3. Likewise his loue is great aboue all loues. Therefore the *vulgar* readeth it thus: *propter nimiam charitatem*; for his ouer much loue.

In truth it is *ouer much*; beyond our desert, and beyond our comprehensio too. For what loue shal I compare vnto his loue? The loue of a Woman. It is great indeed: but yet the loue of *Iouathas* vnto *Dauid* was greater then it. *Thy loue to me was wonderful, yea passing the knowledge of men*:

2.Sam.1.26. The loue of a MOTHER? Here is a greater degree, then in the former: but yet this loue is not so certaine, and infallible, as Gods loue. *Can a woman forget her child, and not haue compassion upon the sonne of her womb? If they should forget (as some may be, yea some haue beene so vnnatural) yea will not I forget thee,* saith God vnto his disconsolate, and afflicted Sion. Esay 49.15.

Therefore, till you canne find, whom you may compare with God, you shall find no loue, to bee compared with his loue.

But now, to come vnto the third point. As the loue of God was commended before, from the quantity thereof, it beeing a great loue; so it is yet further commended from the object thereof; *Vs. Who? Iewes and Gentiles.* Of what condition, or estate? *Dead in sinne.* This was * designed by me to be the third generall circumstance of my Text, but I will intreat of it here, because I am so happily invited thereunto. — *but great loue, wherewith hee loved vs, when wee were dead by sinnes.*

* Pag. 5.

First, I will consider the Object it selfe, *Vs.* which, in extension, doth include both *Iew* and *Gentile*. Secondly, the quality thereof, *dead in sinne, or by sinnes.* And first of the Object; *Vs.*

O blessed S. Paul! *Quid tibi, & nobis?* what hast thou to doe with *vs*? It was thy priuiledge, & not ours to say, *They [the Iewes] are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:* 2. Cor. 11. 22. But so were not we; the Gentiles. What is the reason, then, thou shouldest here include thy selfe in this extensive particle; *vs*?

The reasons are many, but specially three. The first is, the charity of S. Paul. For the voice of *Faith* is, *Ego, I*; with an appropriation vnto our selues. Faith draweth the circumference of Gods promises vnto the center of our hearts. But the voice of *Charity* is, *Nos, we*; with a communication vnto all. Therefore it is one note of charity, assigned by S. Paul, in Cor. 13. 5. *each seeketh not her own thing.*

Sc-

Secondly, the speciall interest of *S. Paul* in the *Gentiles*; whose Apostle he was by way of excellency, and prerogative, above all others. *He is a chosen vessel unto me, to beare my name before the Gentiles: Act. 9. 15.*

Thirdly, our communion in *Christ*. For, now, the stop of partition-wall was broken downe: *Ephel. 2. 14.* Now there was one shepheard, and one sheeple: *Ioh. 10. 16.* Now God had perswaded *Isaiah* to dwell in the tents of *Shem*: *Gen. 9. 27.* So that, now, there was no difference, no distinction; as our Apostle diuinely saith: *There is neither Iew, nor Grecian, there is neither bond, nor, free, there is neither male, nor female; for you are all one in Christ Iesus: Galath. 3. 28.*

Why, then, should one nation despise another, or why should one man contemne another? For as we are all one, by nature, in the first *Adam*; so we are all one, by grace, in the second. The nobility of stocke, the antiquity of descent, the abundance of wealth, the excellency of wit, the comeliness of bodie; finally, no externall glory of temporal things maketh a difference, or an acception of persons in the sight of God.

Now to proceede vnto our owne vnworthinesse, whereby the worth of Gods loue is amplified; be we *Iewes*, or be we *Gentiles*, great was the loue of God, which was extended either to the one, or other.

As for the *Iewes*; the whole course of the old Scriptures doth so demonstrate their ingratitude, and rebellion against God, that it must needs be a singular, extraordinarie loue in him to vouchsafe them any grace, or fauour at all. For instance, I remit you vnto the 78. Psalm, where the Prophet *David* doth illustrate the benignitie of God, by the iniquitie of this people: to wit, how hee brought them out of *Egypt* by a miraculous power, diuided the sea for their protection, brought water out of the stonie rocks for their consolation, went before them in a cloud for their direction; yet they sinned still against him, and provoked the Highest in the wilderness. verie 17. Notwithstanding, hee rained downe *Manna* vpon them, he rained flesh also vpon them, as dust;

Judas Inggra
1. 1. 10

yet, for all this, they sinned still, and beleued not his wondrous works. vers. 32. Notwithstanding, he forgave their iniquitie, and restrained his anger from them, vpon their submission vnto him: yet they returned, and tempted God, and limited the holy one of Israel, vers. 41. Notwithstanding, he cast out the Heathen before them, to receiue them into their inheritance: yet they tempted, and prouoked the most high God, and kept not his testimonies. vers. 56.

But as for vs Gentiles, what could we plead? We were not the seede of Abraham: wee had not the seale of the covenant: the promises appertained not vnto vs: at least, according to the letter. All which things the *Iewes* might plead, as peculiar vnto themselves alone. Therefore *S. Paul* hauing demanded, *What is the preferment of the Jew?* and *what is the profit of circumcision?* answereth, *Much every manner of way, and chiefly, because vnto them were committed the oracles of God:* Rom. 3. 1. 2.

But since wee Gentiles were not priuiledged by any of these graces, but were strangers from the covenant, and wholly intralled into the captiuitie of sinne and Satan: heerein the loue of God is more spectable, and more commended in vs, then in them, because hee quickned vs also, when we were dead in sinne. So now we are succeeded into the state, nay more, into the very name of the *Iewes* themselves. For hee is a Jew, who is one within: Rom. 2. 28. And wee are the circumcision, which worship God in the spirit. Philip. 3. 3.

For it is true (my brethren) that God delighteth not in outward things, without an inward affection: not in Ceremonies, not in Sacraments, not in Sacrifice, not in his owne People. Nay more: Christ acknowledgeth not the blessed Virgin to be his Mother, if she beare not his word, and keepe it: Luke 8. 21. Whereby he did not reprove her, but instruct others, in this behalfe.

It is not therefore, succession from worthy persons, it is not birth from religious fathers, it is not the splendor, and dignity of a particular place, vpon which wee may securely rest:

rest: yet these, these are things, and principall things too, wherein the Church of Rome doth so confidently repose. And as the literall *Babylon* (Esay 47.8.) so she, the mysticall *Babylon* (Apocal. 18.7.) glorieth in this manner, and saith; *I sit being Queene, and am no widow, and shall see no mourning.* Howbeit her destruction is ordained of old, the sentence of condemnation is past, the writ of execution is gone forth; *The Kings of the earth shall hate the whore, [the sometimes Mother-Church now become a whore] and make her desolate and naked, and shall burne her with fire: Apoc. 17.16.*

I come, now, from the Object, vs, vnto the quality thereof; dead in sinnes.

There is a *spirituall* death of the soule: a *temporall* of the body: an *eternall* of both. I speake not of the two latter, they are deaths for sinne, not in sinne: of which, alone, my text doth here peculiarly intreat.

This *spirituall* death therefore of the soule in sinne, is sometimes in *Thought* onely; when we yeeld not consent thereunto. For there is first, *suggestion* (either externally from Satan, or internally from our concupiscence) then *delectation*, and finally, *consent* which properly bringeth sin vnto her birth. Otherwise. S. Bernard asketh, in the person of a regenerate man; *An forte iam non ago illa, sed patior? si utique non consentio. Mea dixerim peccata, non quia facio, sed quia sustineo*: I am rather a patient, then an agent in my sinnes, &c.

Sometimes this *spirituall* death is in *Action*; to wit, *transient* action; for there was an *inmanent* action before. For a sinne may be actual in the mind, though not acted in the body.

Sometimes this *spirituall* sinne is in *Habit*, and custome; when sinne is not only *inhabitant*; (for so it is in all, though not imputed vnto all: it remaineth in act, not in guilt) but *regnant* in our soules. Of which our Apostle speaketh in this manner: *Let not sinne raigne in your mortall body, that you should obey it in the lusts thereof; neither give you your members, as weapons of unrighteousnesse, vnto sinne: Rom. 6.12.*

All these deaths of the soule are figured, and represented in certaine persons, whom our Sauour raised vp from the death of the body. The first, in the *Centurions daughter*: Mark. 5. 40. Her body lay yet in her fathers house; and there she was raised vp vnto life. The second, in the *widowes son*: Luke 7. 12. His body was carried forth into the Citie, and there he was raised vp vnto life. The third, in *Marthaes brother*: Iohn 11. 39. His body was laid in the graue, and there he was raised vp vnto life.

Now our spirituall death was of the last, and worst sort. We were dead in the habit, and custome of sinne; dead in al our faculties and powers. Dead in the *Will*, which is the *Queene-regent* of the soule; dead in the *Vnderstanding*, which is her *Counsellor*; dead in the *Memory*, which is her *Secretary*; dead in the *Affections*, which are her messengers, and seruants. So dead in all, that sinne raigned, and grace was extinguished in our soules.

And yet, o Lord, didst thou loue vs when wee were dead men? Euen thou also, who art *the God, not of the dead, but of the liuing*?

He did so, Brethren: our great sinnes could not euacuate his good purpose. He loued vs in his election; then by manifestation: the first, before all time; the second, in time. And thus he was not changed by hauing loue now, which he had not euer, but we were changed by receiuing grace, which we had not before.

Wherefore God loued vs, when we were spirituallly dead: he loued vs, I say, in respect of his owne purpose, not of our works.

And now as the Prophet *Jeremy* spake literally of his o vne grieefe, but typically of Christs: Was there euer *Dolor*, *sicut dolor meus*, grieefe as my grieefe? Lam. 1. 12. So I may truly say of Gods loue: O Lord, was there euer *Amor*, *sicut amor tuus*, loue as thy loue? *No man hath greater loue then this, that he lay downe his life for his friend*: Iohn 15. 13. It is true, no man hath greater: but thou, my Lord, hadst greater; for thou laidst down thy life for thine enemies. There
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fore ſaith S. Paul; *God ſeteth out his loue toward vs, ſeeing that, while we were yet ſinners, Chriſt died for vs.* Rom. 5. 8. While we were yet ſinners; dead in ſinne, and had no means to relieue our ſelues.

For, if in our reſtitution vnto life, we had prevented God in deſire, or cooperated with him in act, his loue had not bin ſo ſet forth, as now it is. But the truth is, we were paſſiue, not actiue, in this excellent work; and ſo paſſiue, that there was nothing in vs, to concurre with God. It was not a ſlumber, and ſo we were awaked; it was not a wound, and ſo we were healed; but it was death, and ſo wee were raiſed vp againe: not by any vertue within vs, but by an externall power. For what motion, or actiueity is there in a dead body, to raiſe vp it ſelfe? None. Therefore, as, in his creation, *Adam was made a liuing ſoule, when God breathed the breath of life into him.* Gen. 2. 7. ſo, in his renouation (for he was an *old Adam*, as ſoone as hee was a *new*) God inſpired grace into him, and *Adam* was quickned againe from the death of the ſoule.

Whereby, as we learne, how much we owe vnto God, & how little vnto our ſelues, in this worke of our reſtitution vnto the life of grace; ſo we may behold, and hate the turpitude, and deformity of ſinne, from this one effect, that it putteth vs in the ſtate of dead men: as S. Paul ſpeaketh of the widow, liuing in pleaſure: *ſhee is dead euen while ſhe liueth.* A ſpiritual death in a naturall life. *Thou haſt a name* (ſaith God vnto the church of *Sardis*, Apocal. 3. 1) *that thou liueſt, but thou art dead.* And ſo I may ſay vnto a ſinful man: it is but a name, a ſhadow of life, which thou haſt: for thogh thy body liue by thy ſoule, yet thy ſoule liueth not by grace: and conſequently, thou art ſeparated from God, the author and fountaine of thy life.

Thus a ſinner is farre from God, and God is farre from a ſinner: the firſt in grace, the ſecond in mercy. But from whom God is farre in mercy, he is neer in iuſtice, for *their deſtruction ſleepeth not.* 2. Pct. 2. 3.

So much of the ſecond motiue, or cauſe, to wit, *the great*

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lone of God, *wherewith he loved vs, when we were dead in sinne.*

Now ensueth the third, and last; namely GRACE; for so it followeth—*by grace you are saved.* Whereof I will intreat as bricfly as I can.

It may be a question; why *Nos*, before is now turned into *Vos*? Before he said, *God loved vs*; to wit, *Iewes and Gentiles.* Now he saith, *You are saved*; to wit, the *Gentiles.*

The answer is. Though Iewes and Gentiles haue a common right in Christ, yet the right of the *Iewes* was more singular then ours, and in order, at the least before ours, by reason of their priuiledges; as I shewed you before. Whence it is, that our Saviour himselfe testifieth in this manner; *I am not sent, saue to the lost sheepe of the house of Israel:* Math. 15. 24. Likewise he gaue his commission vnto his disciples; *Goe not into the way of the Gentiles, but goe rather vnto the lost sheepe of the house of Israel:* Math. 10. 5. 6. Conformable whereunto is the testimony of Saint Paul vnto the vngratefull Iewes; *It was necessary that the word of God should first haue been spoken vnto you; but seeing you put it from you, and iudge your selues unworthy of eternall life, loe wee turne vnto the Gentiles, &c.* Whereupon, the Gentiles glorified God, and receiued the Gospell with great alacrity of heart; that so it might bee verifid which the Prophet declared long before; *Reioice o barren, that didst not beare: breake forth into ioy, and reioyce thou, that didst not trauaile with child; for the desolate hath more children then the married wif:* Elay 54. 1. Specially therefore, *the Gentiles were saved by grace.*

But by what grace? There is the grace of God toward vs: which respecteth vs, as the objects of it: there is the grace of God in vs, which respecteth vs, as the subjects of it. So that we are in the first grace, the second grace is in vs. It is the first, therefore, & not the second, by which we are saved. For we are not saved by the grace of God, wrought within vs by his Spirit, but shewed vnto vs in his Son. *You are saved by grace*; that is, by the free and voluntary fauour of God the Father, in Iesus Christ his Sonne.

For the grace, of which *S. Paul* doth here speake, is referred vnto God, euen the Father; howsoeuer our translation (supplying some words, which are not in the originall) seemeth to refer it vnto the Son. But the matter is not great. For this *grace* is, equally, in all the persons, but originally in the Father, exhibitively in the Son: by whom, and in whom, the Father hath declared his mercy, loue, and grace.

To proceed then. *We are saved by grace.* What? by grace only? We are saved by Christ, by faith, by hope, by grace. By all these, but in a different manner. By *Christs* death, as the only meritorious cause: by *Faith*, as the proper instrumentall meanes: by *Hope*, Rom. 8. 24. as sustaining our expectation of things to come: by *Grace*, as mouing God.

If therefore, the question bee (as it is, properly, in this place) *what was the first motive of our saluation?* The answer is, *The grace of God.* For as the end of our saluation is his glory, so the beginning of it is his grace. Our *election* to life is free: our *vocation* (inwardly by the spirit, outwardly by the word) is free: our *iustification*, by the blood of Christ, is free: our *sanctification*, by the holy Ghost, is free: finally, our *glorification*, in heauen, is free also; as *Fulgenius* obserueth very well: *Datur, ex gratia, non solum iustificatis vita bona, sed etiam glorificatis vita aeterna.* Not only a good life vnto them, who are iustified, but also eternall life vnto them, who are glorified, is giuen freely, and by the grace of God *Not of works, lest any man should boast himselfe:* Ephes. 2. 9.

This is the argument, vpon which *S. Paul* doth spend a great part of his Epistles: this is the thing, which he doth euery where inforce; to wit, *the grace of God in Iesus Christ.*

O *S. Paul, S. Paul!* *Vas misericordiae. & tuba gratiae,* the vessel of mercy, and the trumpet of grace. For, in none, was the mercy of God more exprest, then in thee: and, in none was his grace more exalted, then by thee.

And this he doth not to destroy *actum operis*, but *opinionem meriti*: not the performance of good works, but the opinion of merit thereby: and specially the merit of *Condignity*, which the Church of *Rome* defendeth precisely in this

sense ; to wit, that, after the *first iustification*, by Christ (the *second* being by works, as they teach) a man, being in state of grace, may performe (and some doe performe) such good works, as, in their owne worth, and proper value, deserue eternall life. This they call merit of *Condignity*. But this is an indignitie to God, a disgrace to his grace, and blasphemy against his honour. More truely saith our Apostle ; *Non sunt condigna*, &c. the afflictions of this present life are not worthe of the glory, which shall bee shewed vnto vs : Rom. 8. 18. Neither our actions, nor our passions can deserue the same. And I pray you marke the opposition in this behalfe. *SVNT: they are worthy* ; saith the Church of Rome. *NON SVNT: they are not worthy* ; saith S. Paul.

Away, away with merit ; let vs establish the *grace* of God, which is more honourable vnto him, and more comfortable vnto vs. But I leaue the prosecution heereof, and, after a brief reflexion vpon that, which is already past, I will proceed vnto the residue of my text.

First, then, concerning the *Mercy* of God ; Trust in it, Trust in it onely, Trust in it euer. Trust in it, without diffidence ; for, *in the mercies of the most High, you shall not mis-carry* : Psalm 21. 7. Trust in it onely, without any other plea. *We doe not present our supplications before thee for our owne righteousnessse, but for thy great tender mercies* : Dan. 9. 18. Trust in it euer without wearinesse ; for *his compassions faile not* : Lam. 3. 22. *As the oyle did not cease, till there wanted vessels to receiue it* ; 2. King. 4. 6. *so there is no end of Gods mercy toward vs, till wee want faith to apprehend the same.*

Secondly, concerning the *Loue* of God ; what shall wee render vnto him for the same ? Loue for loue ? That is most fit, since it is like for like. But though it bee like, yet it is lesse. For as he goeth before vs in time [*hee loued vs first* : 1. Ioh. 4. 19.] so hee excelleth vs in degree. He loueth vs more, then wee doe, or can loue him. Hee loueth vs, as a *Father* ; we loue him, as *Children*. Ours is an ascending, his a descending loue. But though we cannot loue him so much

as we ought, and as he loueth vs, yet let vs loue him aboue all things. *Whom haue I in heauen, but thee? and, in earth, I haue desired none, in comparison of thee: Psal. 73. 25.* Finally, let vs loue nothing but for him, *Minus te diligis, ô Domine, qui, prater te, aliquid diligit, quod, propter te, non diligit: saith Augustine: O Lord, he loueth thee lesse then other things, who loueth any thing besides thee, which he loueth not for thy sake.*

Thirdly, concerning the *Grace* of God, it taketh away all our reioycing, but in him alone: who voluntarily, without our desire, and freely, without our desert, and entirely, without our cooperation, hath saued vs by his grace, euen by his louing fauour towards vs, in Iesus Christ our Lord.

Therefore as I will not (nay I cannot) attribute any thing vnto my selfe, but weakenesse, and sinne, which truly, and properly are my owne, (*and if I must needs reioyce, I will reioyce of mine infirmities: 2. Cor. 11. 30.*) so I will not put my confidence in man: for none is so great, or so good, that I may rest securely vpon his grace. But contrariwise, let the foolish deride me, the malicious depraued me, the insolent contemne me, the mighty oppresse me, it is enough for me that I am in the grace, and fauor of my Lord. *Sufficit mihi gratia tua: O Lord thy grace is sufficient for me. I conlude therefore with S. Paul: Reioyce in the Lord alway, againe I say reioyce: Phil. 4. 4.*

Thus I haue discoursed briefly vpon three circumstances of my text. The *Author* of our saluation, God. The *Motives* in him, Mercy, Loue, and Grace. The *Persons*, vpon which he hath conferred his benefits and fauours; Vs, dead in sinne.

Of the Benefits.

NOW, in the fourth place, ensue the *Benefits* themselves: the first whereof is, *Viuisification* in the soule; *Hee hath quickened vs together in Christ.*

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Here is spirituall life opposed vnto spirituall death. It is comfortable because *Life*, but more because *Spirituall*: for this doth eleuate vs aboue our mortall condition, and is the pledge of our eternitie in heauen.

This spirituall life we haue partly in Christ, partly in our selues. In Christ, by iustification through his blood. In our selues, by regeneration from the spirit.

First, by iustification, through the blood of Christ. For he, with all his merits, is ours. *Thus I liue, yet not I now, but Christ liueth in me: and, in that I now liue, I liue by faith in the Sonne of God: Gal. 2. 20.* I am grafted into him, and so I liue by the life of the roote. His is the primitiue, mine a deriuatiue life.

Secondly, by regeneration from the Spirit, who sanctifieth vs, and reneweth vs by grace. For as before, wee had *imputed* righteousness in Christ, so now wee haue *inherent* righteousness in our selues: though we are not thereby iustified in the sight of God, nor dare in any confidence thereof, appeare securely in his presence. *Tutor mihi iustitia data, quam innata*, saith Bernard: the imputed righteousness of Christ is more safe for me, then inherent righteousness from the spirit; that, which is *on* me, then *in* me. *Iacob* had not obtained the blessing, but in the garments of *Esau: Gen. 27. 23.* which was a type and figure of our happinesse in the sole righteousness of Iesus Christ our Lord. Therefore *S. Paul* hauing esteemed all things as dung, that he might win Christ, addeth: *That I might be found in him, not hauing my owne righteousness, which is of the law, but that, which is through the faith of Christ: Phil. 3. 9.*

Here, then, is life, to liue in him, who is life it selfe. *I am the Way, the Truth, and the Life: Iohn 14. 6.* I am the *Way*, without which you wander. I am the *Truth*, without which you erre. I am the *Life*, without which you die.

Let vs not, therefore, by sinning any more, kill the Lord of life within vs, in whom, and by whom, we liue; neither let vs greeue the Spirit, by whom wee are sealed vp vnto the day of redemption. Let vs not liue after the flesh, and exting-

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guish the spirit: for *the wisdom of the flesh is death: but the wisdom of the spirit is life and peace*, Rom. 8. 6.

It followeth,—he hath quickned vs *together in Christ*. Here is not onely life in vs, but a community of life with others, by a mysticall vnion in Christ, and in our selues. For there is a double communion. The first, of the members with Christ. For as we haue a spirituall vnion iointly with all the persons [*He that cleaueth vnto God, is one spirit*, saith S. Paul, 1. Cor. 6. 17.] so we haue a mysticall vnion peculiarly with Christ, as being made *Man* in nature, a *Redeemer* in office, and consequently our *Head*. The second, of the members amongst themselves. For *we, being many, are one body in Christ, and euery one, one anothers members*: Rom. 12. 5. The members are not diuided in the body, nor the body from the head. The members are ioined with Christ by liuely faith; in themselves by ardent loue. So there is a common life in them all; a mutuall sence, and participation in all things. The honour of Christ, by any, is our comfort: his dishonour, by any, is our grief. The good, and prosperity of our brethren, is ours: their euill, and calamity also is ours. *Who is weake* (saith S. Paul) *and I am not weake? Who is offended, and I burne not?* 2. Cor. 11. 29.

So much of the first benefite; to wit, *viuification* in the spirit. The second is, *Resurrection* of soule & body;—*He hath raised vs up together*.

There is the *first* & the *second* resurrection. The first (in respect of the *Subiect*) is of the soule, the 2. of the body. The first (in respect of *Quality*) is by grace, the second to glory. The first (in respect of *Time*) is in this life, the 2. in the end of the world. So that the first is a *praecursor* (a forerunner) vnto the second, & *prepareth* a way thereunto. Finally; as there is a death *in* sin, & a death *for* sin, so there is a double resurrection: the first *a culpa*, from sin; the second *a pena*, from the punishment, which followeth thereupon. *Anima corrupta in culpa fecit quoque ut corpus corrumpereetur in poenam*; saith S. Bernard: The soule was corrupted by sinne, the body by the punishment thereof. So (saith he) *mors mortem operata est*;

est; one death wrought, or brought forth another: *Spiritu-
alis corporalem, culpabilis pœnalem, voluntaria necessariam,
&c.* The spirituall a corporall, the culpable a penall, the
voluntary a necessary death.

But now wee are raised vp from the one, and other.
FIRST; we are raised vp from the death of the soule, by the
spirit of illumination, and the spirit of sanctification [two
works, but one, and the same spirit] enlightning the darke-
nesse of our vnderstanding, and cleansing the corruption
of our hearts.

This is the resurrection, of which *S. Iohn* speaketh; *Bles-
sed, and holy is he, that hath part in the first resurrection: for, on
such, death hath no power: Apocal. 20. 6.* For though death
remaine in act, yet it is destroyed in effect. Death died in
Christ, and by Christ. *O death, where is thy sting? O graue,
where is thy victory? The sting of death is sinne, and the strength
of sinne is the law. But thanks be vnto God, who hath giuen vs
the victory, through Iesus Christ our Lord: 1. Corinth. 15. 55.
56. 57.* So that, *Non est malum in morte, nisi malum post mor-
tem;* There is no euill in the first death; all the euill, that
is, is in the second. Blessed then, indeed, & holy is he, whose
first life secureth him from the second death.

SECONDLY; how are we raised from the death of the bo-
dy, who are not yet dead therein? For the Apostle saith
not; God will raise vs vp: but, God hath raised vs vp: as
though it were not to come, but past.

I answer first; that our corporall resurrection is already
past, in the preuision of God, to whom all things, which are
to come, are actually present; and in the purpose of God,
which changeth not. *I am the Lord, and I change not, Mal. 3.
6.* So the Prophets, in the Law, and the Apostles, in the Gos-
pel, do speake of things, which are yet to come, as if they
were already past; *Propter certitudinem euentus:* for the cer-
tainty of the euent. Thus *Esay* (the Euangelicall Prophet)
saith expressely of Christ; *He hath borne our infirmities: He
was wounded for our transgressions: Hee was afflicted; &c.
Esay 53.* These sufferings of Christ were already past, in
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the eternall destination of the Father, but were yet to come, in the actuall oblation of himselfe.

I answer *secondly*; that wee are risen in Christ, as in our Head; betwixt whom, and vs, there is an indissoluble connexion, and an inseparable bond. For as there is a *naturall* union in Christ, of his body, and soule; an *hypostaticall* union of the humane nature with his diuine person; a *sacramental* union of the bread with his body: so there is a *mysticall* union with vs: he being the Head, and we the members.

Therefore, as in the ceremoniall Law, the *first fruits* being blessed, all the residue was blessed therein; so Christ (who was *the first fruits of them, that slept*, 1. Cor. 15. 20.) being raised from the dead, we are also raised vp in him.

And this is a singular comfort against the feare of death; though it bee the most terrible of all terrible things. Why should we feare to die, who are already raised from the dead? *Our life is hid with God in Christ*: Col. 3. 3. Will he not keepe it safely, who bought it so dearly? Therefore *I will lay mee downe, and sleepe in peace: for thou, Lord, onely, makest mee to dwell in safety*. Psal. 4. 8. With which comfortable sentence, *Gorgonia*, the blessed sister of *Nazianzen*, commended her soule into the hands of her Redeemer.

Thus much of the second benefit; to wit, *Resurrection of soule, and body*. The third ensueth; namely, the *Session* of both in heauen. Before, we were quickned, then raised, now seated in heauen: — *hee hath made vs sit together in the heauenly places, in Christ*.

O happy life, to be so quickned! O happy resurrection, to be so raised! O happy session, to bee so placed! First, hee hath made vs *to sit*. This is a signe of our tranquillity; and rest aboue, after much trouble, and motion heere, both in body, and soule. We are Pilgrimes vpon this earth, as all our fathers were. We are *in via*, in our way, to mooue; not *in patria*, in our country, to sit downe. We may not stand still; for that is reprov'd; *Quid statis hic otiosi?* Why stand you here idle? Mar. 20. 6. We can not sit; for that is reserved vnto another, and better, life; when *many shall come from*

the East, and West, and shall sit downe with Abraham, Isaac, and Iacob, in the kingdome of heauen: Mat. 8. 11.

SECONDLY then; he hath made vs sit together in *heauenly places*: that is to say, in the heauen of blessed Angels, and Spirits; to whom God reueleth himselfe in the abundance of his glory. For though God filleth the heauen and earth, with his *essence, presence, and power*, yet hee sheweth not the like effects thereof in euery place. He is peculiarly in his elect by *grace*; peculiarly in heauen, by *glory*; which is the *Chamber of presence*, wherein we shall see him, as he is, and behold him face to face. But what the qualities of these heauenly places are, or what are the ioyes therein (as also, how the degrees of ioy are vnequall; since there are *many mansions* in heauen, Joh. 14. 2. and that may be here implied by the plurality; *places*) I neither can conceiue them, as they are, nor yet expresse what I conceiue thereof.

I will therefore conclude this point, with that excellent speech of *S. Augustine*, concerning the ioy of heauen; *Profecto in me totum non intrabit, sed ego in illud totus intrabo*: truly it will not enter wholly into me, by knowledge, that I may apprehend it, but I shall enter wholly into it, by fruition, that I may enioy it, for euer, and euer.

Now for the matter it selfe; *We sit in the heauenly places*. How? Not by plenary possession, but by the right of inheritance. Not by personall fruition, but by assurance of faith. Finally, not in our selues, but in Christ our Head. So saith my text; he hath made vs sit together in the heauenly places in *Christ*.

For as *Ioseph* dreamed (Genes. 37. 9. and it was a true dreame) that the *Sunne*, and the *Moone* (to wit, *Iacob* his father, and *Rachel* his mother) did reuerence vnto him, which yet she neuer performed in her selfe (for *Rachel* died before, Genes. 35. 19.) but in the person of *Iacob*, her husband, when he came downe into the land of Egypt: so wee are already seated in the heauenly places, not in our selues, but in Christ our Head, who, as a *Man*, tooke our nature from his mother, and, as a *Redeemer*, vndertooke our persons with

with his Father: and so, what he hath receiued for vs, we enioy in him. He being in heauen, we are in heauen also: he being ascended, wee are ascended thither with him. For though he descended alone, yet he is ascended with vs.

Therefore, whereas our Sauour saith; *No man ascendeth into heauen, but he that descended from heauen, the Sonne of man, who is in heauen: Joh. 3. 13.* S. Bernard meditateth vpon it, in this manner. *Quid ergo nos? &c.* What then shall we doe? *shall we despaire? No, but we will hope so much the more, and chiefly for this cause. Why? Licet enim SOLVS, sed perfectò TOTVS intrabit, & os non comminuetur ex eo;* for though hee, alone, shall enter into heauen, yet hee shall enter whole, and entire, and a bone of him shall not be broken. We are bone of his bone, and flesh of his flesh. He is the Head, and wee the members; the one is not found in the kingdome, without the other.

And now my brethren, what doe wee vpon this earth? we, who are already seated in heauen? Why doe many men (nay all men, for *all men seeke their owne, and not that, which is Iesus Christs, Phil. 2. 21.*) so earnestly seeke the first, and so carelessly negle& the second? The voluptuous man placeth his felicity in pleasures, the ambitious man in honor, the couetous man in riches. *Their end is damnation, their God is their belly, their glory is to their shame, they mind earthly things,* saith S. Paul, Philip. 3. 19. He addeth; *But our conuersation is in heauen, from whence, also, we looke for the Sauiour, euen the Lord Iesus Christ.*

Here, then, is a contemplation for euery soule. My Lord is ascended into heauen; shall I negle& so good a place, as heauen, and so blessed company, as my IESVS? O where can I bee ill with him, or where can I be well without him? As he hath prepared a kingdome for me, so I will prepare my selfe for that kingdome, where I may reioice with him for euer, and no man shall take my ioy from me.

Thus (beloued in Christ) we must ascend, first in *affection*, as wee shall afterward in *soule*, and finally in *body*; that so, we may liue in him by *grace*, die in him with *peace*, & raigne

with him in glorie, for euer, and euer. Amen.

*Of the Finall Cause of Gods benefits bestowed
upon vs.*

I Am now come vnto the FIFTH, and last circumstance of my text: to wit, the *finall cause*, or end of Gods benefits, bestowed vpon vs, *That he might shew, in the ages to come, the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus.*

My method shall be this: *First*, I will make a brieue suruay of each particular in this verse. *Secondly*, I will reflect vpon the generall doctrine, contained in the same.

The particulars may be reduced vnto foure. The FIRST is, the *End* it selfe, — *that he might shew, in the ages to come, the exceeding riches of his grace.* The SECOND is, the *Tendernesse* of Gods affection, demonstrated in this end — *through his kindnesse.* The THIRD is, the *persons*, or object, vnto which this kindnesse is extended — *vnto vs.* The FOURTH, and last is, the *Meanes*, by which God doth extend the same — *in Christ Iesus.*

I.

In the FIRST (which is the end it selfe) you may obserue; the *Manner*, how it is expressed — *that hee might shew*: the *Time*, when — *in the ages to come*: the *Matter*, which is expressed — *the exceeding riches of his grace.* Briefely of each.

I. The *Manner*; *That he might shew*; *in a cleare manner* (saith the originall; and it is of greater force, then our translation doth retaine) that he might shew it forth by demonstration, and euidence: that so the world might see, admire, and applaud the bounty of his grace.

Now there are two manner of waies, by which God doth shew himselfe. *First*, by his Word: which is full of maiestie, and power. I meane not *verbum Dominus*, the Word which is God, but *verbum Domini*, the word of God. And of this our Apostle saith: *The word of God is liuely, and mighty in operation*, &c. Hebru. 4.12. *Secondly*, by his Workes. By the
workes

worke of Creation; *so the heavens declare the glory of God, & the firmament sheweth the worke of his hands*: Psal. 19.1. By the worke of *Conseruation*, in the singular administration of all his creatures, and admirable prouision for the same. But specially in the worke of *Redemption*: in which God hath shewed his Iustice, his Power, and his Loue. His *iustice*, in the punishment of sin: his *power*, in conquering the forces of Satan: his *loue*, in redeeming captiues.

2 The time—in the ages to come. For hee hath made his wonderfull works to be had in remembrance: Psal. 111.4. Hee suffereth them not to be obscured in darknesse, nor buried in obliuion. Therefore he sheweth them *in the ages to come*; not for a day, nor a yeare, but for eternitie; to be conueighed from one generation vnto another. *We will not hide them from our children, but, to the generation to come, we will shew the praises of the Lord, his power also, and his wonderfull works, that he hath done*: Psal. 78.4.

Our tongue must be the trumpet of his praise; our heart, the register of his works: a faithfull register, to preserue thē for euer. Many men are moued at the benefits of God, for a time; their motion is quick in the beginning, but slow in the end: and yet it commeth soone to an end also. So it was with the people of Israel: *They forgate his acts, and his wonderfull works, that he had shewed them*. Psal. 78.11.

3. The Matter it selfe;—*the exceeding riches of his grace*. What this *grace* is, I told you * before: to witte, the free, and voluntary fauour of God, exhibited vnto vs, in Iesus Christ, his Sonne.

* Pag. 20.

Here it is accompanied with a paire of epithetes, expressing the nature, and quality therof. It is *rich*: yea, *exceeding rich*. A Sea of grace, which neuer can be exhausted. An *abyssus*, a bottomlesse pit of grace, which neuer can bee sounded. Which as all men may admire, for the greatnes therof, so, specially, a penitent sinner may apply vnto himselfe, for his own comfort. How can I doubt of remission, and forgiveness of my sinnes from him, who is so full of grace?

If you require examples, for your better assurance, they are

are not wanting in this behalfe. I haue been an Idolater; so was *Manasses*. I haue been lewd of my body, so was *David*. I haue been ouertaken with wine, so was *Noah*. I haue fled from God, so did *Ianab*. I haue denied my Lord, so did *Peter*. I haue persecuted him, in his members, so did *Paul*. I haue despoiled men of their goods, so did the penitent theefe, who was conuerted vpon the crosse. Finally, I am full of iniquity, so was *Mary Magdalen: peccatrix*, the sinful woman. All these obtained pardon by the grace of God, which they apprehended by faith. He wil not, therefore, reiect me, that embraced them. They could plead nothing but *grace*; and this, also, I can plead as well as they.

Therefore, faint not vnder temptation: but take heede of the Diuels *false glasse*, wherein he representeth thy finnes otherwise then they are indeed. For he hath two false glasses; the *first* he bringeth, when he tempteth vs to sinne: the *second*, when he tempteth vs to despaire.

First, when he tempteth vs to sinne, he bringeth his false glasse, which maketh the sin, and the punishment too, appeare little in our eyes (as *Lot* said of *Zoar*; *is it not a little one, and my soule shall liue?* Gen. 19. 20.) yea, perhappes, none at all. God said, by a direct affirmation, *thou shalt not eate of the tree of knowledge; for, in the day, that thou eatest thereof, thou shalt die the death*: Gen. 2. 17. The woman commeth in with a mincing hesitation; *lest perhaps you die*: Genes. 3. 3. The Diuell with a peremptoric negation; *you shall not die at all*. Such goodly creatures, as you, die for an apple; or some fruit of litle value? No, saith he, *you shall not die*. But Gods word was the truer; for Adam did *die the death*. The lesser the precept was, in respect of the matter, and thing it selfe, the greater was the sinne, in respect of the disobedience, & contempt.

Secondly, when we haue committed a sinne, vpon his suggestion, & our consent, then he bringeth another false glasse, wherein he maketh our sinne appeare so great, that God him selfe is not great enough to forgiue the same. *My sinne is greater* (saith desperate *Cain*, Gen. 4. 13.) *than that it*

can be forgiven. But here, *Cain*, I dare give thee the lie (or rather thy Diuell, who is the father of lies, loh. 8. 44) for no sin is so great, but that God can (such is his power) and will (such is his goodnes) forgive the same. Is it not, simply, the sinne committed, but our impenitencie, added vnto sinne, which maketh it irremissible in euent, that is, otherwise, remissible in it selfe.

In all such temptations, therefore, which doe, or may, assault vs, it is good to haue *S. Peters* counsell (1. Pct. 5. 9.) euermore set before our eyes; *Resistite*, resist him. How must we resist him? *Forres*, being strong and stedfast. Wherein must we be strong, and stedfast? *In fide*, in faith; that it may apprehend the grace of God. For if I sinne, he hath grace. If my sinnes be great, there is the richer of his grace. If my sins be in number, as the sands of the sea (and were euery sand a millstone) there is the exceeding riches of his grace. *Exceeding*, aboue all my sinnes.

For if it be true (and it is most true) that the mercy of God is ouer [or aboue] all his works; *Psal. 145. 9.* is it not ouer, & aboueall, my works also? Howsoeuer his be good, and very good (*Genes. 1. 31.*) mine euill, and very euill, that is not the point: he will not haue his grace, and mercy, to bee exceeded by my sinnes. *Plus potest dimittere, quam ego committere*; he can remit more vnto me, then I can comit against him. And so much of the first.

The SECONDP particular is, the Tenderneffe of Gods affection—through his kindnes. Sweete is the name, and sweeter is the thing. *Thy louing kindnesse is better, then life: therefore my lips shall praise thee: Psal. 63. 3.* Let mee repeate it once againe; O that I might dwell, for euer, in the contemplation of this heavenly, and diuine sentence: *Thy louing kindnes is better, then life: therefore my lippes shall praise thee.* O Lord thou art without passion, but not without compassion. *The Lord is mercifull, and righteous, and our God is full of compassion. Psal. 116. 5.*

In regard whereof, it is, that, in the holy Scriptures, wee finde him compared, sometimes to a Friend, sometimes to a

Father, sometimes to a *Mother*, sometimes to an *Husband*: that so, by these familiar speeches, we might aspire vnto some sense, & knowledge, of his indulgent, and compassionate nature.

But since, before, his other attributes were attended with certaine epithetes, to amplify the dignity thereof (as *rich Mercy*, *great Loue*, *exceeding Grace*) is there none here, for his *Kindnesse*, which is the spring, and fountaine, whence all the rest proceed? It needed not: the cause is sufficiently commended by the effects. Howbeit, wee may assume certaine epithetes from some other passages of Scripture, as in that place which I mentioned before: *Thy louing kindnesse*; and *Ionah. 4. 2. Thou art of great kindnesse*. Compound these simples, and you shall haue, *great louing kindnesse* in God.

This, this is it, which, aboue all other things, doth winne our hearts vnto God, if not in piety, yet in good nature. For what doth more singularly affect vs, then the *kindnesse*, and sweet disposition of a *Friend*, or what can oblige vs more, in the straitest bonds of loue? *Woe is me* (saith *Dauid*) *for thee, my brother Jonathan*. Why? *Very kind hast thou bene vnto me*: 2. Sam. 1. 26. But the *kindnesse* of God doth as far surpasse the *kindnes* of man, as God excelleth *MAN*: that is to say, *infinitely*, beyond all proportion, and without any measure. And so much of the second.

3. The *THIRD* particular is, the *Object* of this *kindnesse*: *Vs*—his *kindnesse toward vs*. Not toward the *good Angels*; they were in the possibility, not in the act of sinne. So they needed not redemption from sinne, but confirmation in grace: and consequently, they needed not the *kindnes* of God; at the least, not in this sense, whereof I now intreat. Not toward the *bad Angels*: whom God left iustly vnto obduration, in their pride against him, and malice against vs. Not toward *unreasonable creatures*: they were not capable thereof. But toward *vs Men*, who needed it, and fell by the suggestion of others, and were capable of this *kindnesse*: but had no means to redeem our selues from the power of Satan,

Satan, who held vs in the captiuitie of sinne and death.

Here, then, was a fit case, wherein the kindnesse of God might fully, and excellently, declare it selfe. And truly God did thus declare his *kindnesse*, but yet in *justice* also. *S. Bernard* describeth it ingenuously, and bringeth in the Sonne of God, speaking in this manner. Behold how, for my sake, my Father doth lose his creatures. The Angels affected my *highnesse*, but presently he strooke them with an incurable wound. Then, Man affected my *knowledge*: vpon him also my Father had no pitie, neither did his eye spare him. Hath he, then, care of oxen? He made onely two noble creatures, partakers of reason, and capeable of felicity; to wit, *Angels* and *Men*: but loe, for mee he hath destroyed all Men, and many Angels. Now, therefore, that men may know, how I loue the Father: *recipiat per me, quos quodammodo, propter me, amisisse videtur*: Let him receiue them againe, by my meanes, whom he seemeth, in a manner, to haue lost for my sake.

So the Sonne of God restored vs againe vnto his Father, by iustice, paying the iust price, and full ransom of our sins. *Thou hast redeemed vs vnto God by thy blood. Apocal. 5. 9.* By the expence of his temporall, he hath purchased our eternal life. That we might haue it, as a gift he hath giuen himselfe for vs. Therefore wel saith the Apostle here in my text, that the kindnes of God towards vs, was in *Iesus Christ*. And this is the **F O U R T H** particular in this verse.

First, of the words: secondly, of the matter. In the words there are many obseruable points (but I may not be copious therein) as namely, *Iesus* is a name of saluation, *Christ* a name of vntion. The first importeth his *Divinity*: the second, his *Humanity*. The first is taken from the Hebrewes, to shew, that he is a Saviour of the *Jewes*: the second from the Greeks, to shew, that he is a Saviour also of the *Gentiles*. For though he was sent onely to the Jewes, yet hee was not sent onely to the Jewes. Hee was sent to them onely, *prædicandum euangelium*, to call them to repentance, by preaching the word of life: hee was sent for vs all, *saluandum per euangelium*, to redeeme

vs from sin, by paying the ransom thereof, in the effusion of his blood. Both names are here ioyned together: for as each people (*Jew and Gentile*) hath the same Saviour, and are both vnited in him, so each hath right, equally, in the same benefits, which hee hath purchased for both. And though obstinacy be come to *Israel*, yet that is, untill the fulnesse of the *Gentiles* be come in: and so all *Israel* shall be saved: Rom. 11. 25, 26. He [the Jew] that was first, shall be last: but yet he shall be called in, and before, the end.

So much of the words; now to the matter. No man commeth vnto the Father but by the Sonne: Iohn 14. 6. No blessing commeth from the Father also, but by the Sonne; and, whatsoeuer we aske of the Father, in his name, he will giue it vnto vs: Ioh. 15. 16. He is the ladder of *Iacob*: Gen. 28. 12. reaching, from the earth [in his Humanity] to heauen [in his Diuinity] that so, by him, we may ascend from our earthly habitations below, vnto the heavenly places aboue. Therefore saith our Apostle: Blessed bee God, euen the Father of our Lord *Iesus Christ*, which hath blessed vs with all spirituall blessings in heauenly things, in *Christ*. As namely, the blessings of Election, Filiation, Redemption: in which (as in the rest) the Father vsesh the Sonne; howbeit, not as an instrumentall meanes, but a cooperatitue cause. Whatsoeuer things the Father doth, the same doth the Sonne also: Ioh. 5. 19. Yea the same doth the holy Ghost also. For though the internall actions of God be proper vnto each person by himselfe, yet the externall are common vnto them all.

To the point. The first blessing was, of Election. The Father chose vs in his Son. He abase vs in him before the foundation of the world: Ephes. 1. 4. The Second blessing was, of Filiation. The Father hath adopted vs in his Sonne; so that he was a Son by nature, we by grace in him; he by generation, we by adoption in him. The Father hath many, (sons) in one Sonne. He [the Father] hath predestinated vs to be adopted, through *Iesus Christ*, vnto himselfe, according to the good pleasure of his will: Ephes. 1. 5. The third blessing was, of Redemption. God [the Father] was in *Christ*, reconciling the world

world vnto himselfe: 2. Cor. 5. 19. In regard whereof, the Father spake from heauen, saying: *This is my beloued Sonne, in whom I am well pleased.* Mat. 3. 17. *In him, and with vs.* For if the sacrifice, offered vp by *Noah* (which was but of birds, and beasts) had such efficacie, and vertue, that God smelled a *sauiour of rest* therein (Gen. 8. 21.) much more did he smell a *sauiour of rest* in the bloody sacrifice of his onely begotten and dearly beloued Sonne. For behold, here is a greater then *Noah*, and a greater sacrifice then his. His sacrifice yeelded a *sauiour of rest* vnto God, by acceptation, this by desert: his by the mercy of the Father, this by merit of the Sonne.

Now since the whole sum and parts of our saluation, are thus comprehended in our Lord Iesus Christ, we must not deriue any parcell thereof (directly, nor indirectly; positively, nor consequently) vnto any other (Man, or Angell) but *looke alwayes vnto him, the author, and finisher of our faith:* Heb. 12. 2. If we seeke saluation, it is in his name: if any gifts of the spirit, they are in his vnction: if fortitude, it is in his dominion: if purity, it is in his conception: if indulgence, it is in his natiuity: if redemption, it is in his passion: if absolution, it is in his condemnation: if remission of the curse, it is in his crosse: if satisfactiō, it is in his sacrifice: if purgation, it is in his blood: if mortificatiō, it is in his graue: if newnesse of life, it is in his resurrection: if immortality, it is in his reuiuing: if inheritance of heauen, it is in his entrance thither: if safety, it is in his kingdome: if secure expectation of the iudgement to come, it is in the power of judging, which the Father hath committed vnto him. For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne: Iohn 5. 22. Why? Because all men should honour the Son, as they honour the Father. Let vs honour him therefore, and the Father, ascribing praise, and honour, and glory, and power vnto him, that sitteth vpon the throne, and vnto the Lambe, for euermore. *Reu. Apoc. 3. 13.*

Thus much of the foure particulars, in the last verse of my text. It remaineth now, that (according to my * designe) I

* Pag 30.

reflect vpon the generall doctrine, which is contained in the same: and so, by it, I will make a transition vnto my own particular case. The consideration whereof hath treated with me to make speciall choice of this text, in regard of sundry markeable effects of Gods *mercy, love, and grace*, towards me; which as I feele, comfortably, in my selfe, so I would impart, willingly, vnto you.

The generall doctrine (streaming out of the premises) concerneth the glory of God, which he seeketh and obtaineth in all his works. In our glory, he aduanceth his owne; as our Apostle saith: *He declareth the riches of his glory, vpon the vessels of mercy, which hee hath prepared vnto glory.* Rom. 9. 22.

Here his glory is shewed in his mercy, which, sometimes, he sheweth in his iustice also: but with different effect toward vs. For then he is glorified *in vs*, not *of vs*: he getteth glory, we giue it not: we are *passive* in the one, *active* in the other.

First, he is glorified *in vs*: that is to say, in our destruction, by his iustice. *I will get me honour* (saith God) *vpon Pharaoh, and vpon all his host.* Exod. 14. 4. *Glorificabor in Pharaoh* (as the vulgar hath it: and neerer vnto the originall) I wil be glorified *in Pharaoh*: that is, my honour, and glory shall be declared, eminently, in his ruine, and fall. *Fiet voluntas Dei, aut à nobis, aut de nobis*: the will of God shall be done *vpon vs*, if not *by vs*; as here you may see in the lamentable submersiō, & subuersiō, of this puissant and mighty King.

Secondly, he is glorified *of vs*: that is to say, in our saluation by his mercy. *Call vpon me* (saith God) *in the day of trouble, so I will deliuer thee, and thou shalt glorifie me.* Plal. 50. 15. Here is a good harmony, & concord: God deliuereth man: Man glorifieth God: God is honoured, and man is saved.

Both these glorifications are bynied together by *Moses*, after he had scene the confusion of *Pharaoh*, and the deliuerance of Israel. *I will sing vnto the Lord, for he hath triumphed gloriously: the horse, and him that rode vpon him, hath hee over-*
throwne

throwne in the sea. There is the First. Behold the Second. It followeth. *The Lord is my strength, and my praise, and he is become my salvation. He is my God, and I will prepare him a Tabernacle: he is my Fathers God, and I will exalt him:* Exodus 15.1.2.

This latter glorification is that, which here appertaineth vnto vs. God hath shewed his glory, not in iudgement, but in *mercy*, in *love*, and in *grace*: which he hath plentifully extended towards vs, *giving vs life*, when we were dead, *raising vs up*, when we were fallen, *placing vs in heauen*, when we were at the gates of hell.

Now, for as much as God doth so highly honour vs in this world, and will honour vs more in the world to come: what shall we do, but honour him also in this world, whom we shall likewise, honour in the next? The end of our *Creation* requireth it. All things were made for the vse of man; man for the seruice of God. The end of our *Preseruation* requireth it. We liue by the benefits of God: we must liue also to his honour. The end of our redemption requireth it. For what prisoner will not exalt, and magnifie a King, that giueth him his naturall life, when he was ciuilly dead, and, by his mercy, freeth him from the sword of iustice? But as our estate was more miserable, then the condition of any prisoner, so God hath dealt more roially with vs, then that any mortall Prince is able to performe the like. Hee hath freed vs from the infernall prison of hell, from the terrible iawes of Satan; he hath restored vs vnto the *glorious liberties of the sons of God*: yea more then this, he hath but one kingdom, and but one Sonne, yet, behold he hath made vs co-heire with him therein: Rom. 8.17. What, then, could he doe for vs, and he hath not done it?

And now finally, lest we should pretend a difficultie in this seruice, for the facility thereof. God hath shewed his benefits, let vs, also, shew them: and this is the seruice, which he requirith at our hands.

Howbeit, there is a great disparity betwixt his, and our shewing the same. He sheweth his benefits by *action*, we by *adoration*.

by declaration: his is *reall*, ours *verball*. He sheweth his benefits; and we haue an accession, or increase of our happinellse thereby. We shew them; but the infinite sea of his happinellse (which dependeth not vpon his creatures) is not increased by the riuers of praises, which are poured forth of our lips. In a word, he sheweth, and it is his *voluntary liberalitie* toward vs; we shew, and it is our *necessary duty* toward him.

An eatie, and a iust seruice. Therefore saith the Angel vnto Tobit, and his sonne: *Praise God, and confesse him, and giue him the glory, and praise him for the things that he hath done vnto you, before all them that liue. It is good to praise God, and to exalt his name, and to shew forth his euident works with honor: therefore be not weary to confesse him. It is good to keep close the secrets of a KING, but it is honorable to reueale the works of GOD: Tobit 12.6.7.*

His benefits, then, that are priuate vnto our selues, we must make publike vnto others. He was an vnfaithful, and an vnwise seruant also, who, receiuing a talent from his master, *hid it in the earth* (Mat. 25. 25.) and did not imploy it to his aduantage. Likewise he is an vngrateful person, who receiue a blessing from God, and concealeth it in his bosome.

Let euery man, therefore, recount with himselfe the benefits which God hath bestowed vpon him. Be they inward, or outward; spirituall, or temporall; concerning this life, or the life to come: shew them, declare them; first in *word*, then in *workes*, that men may *glorifie your Father which is in heauen*.



And that I may induce you vnto this acceptable seruice, not onely by my speech, but by my example also; Fathers, and Brethren, Right Honourable, right Worshipful, and dearly beloued Iesus Christ our Lord: I present my selfe here this day, as
an spectacle

^a a spectacle vnto the world, and to Angels, and to men; though with some regret, and reluctance of the flesh, yet with great comfort, and exultation of the spirit. ^b The spirit, indeed, is ready, but the flesh is weak.

Come, therefore, and hearken all ye, that feare the Lord, and I will tell you, what he hath done to my soule. So doth ^c David inuite his auditors, and so doe I inuite mine. Come. Who? All ye that feare the Lord. For they, that feare him not, are as vnfit to heare this seruice performed by an other, as they are vnble to performe it themselves. But your religious concourse vnto this place, your diligent attention of my speech, your reuerent estimation of Gods word, your zealous profession of his truth, all these assure me, that you are such indeed, as the Prophet David speaketh of in this place; *you feare the Lord.* Therefore come, and hearken al you, and I will tell you, what he hath done to my soule.

But, yet, before I tel you, what God hath done vnto me, I must tell you, what I haue done vnto him; for this is the truest methode to illustrate his gracious fauours. *Vide, quid tibi debeatur* (saith S. Augustine) & *quid tibi dederit, qui gratis dedit*; *sec, first*, what is due vnto thee; *secondly*, what God hath done for thee; *then*, how freely hee hath done the same.

First therefore, because we giue glory vnto God, by the humble confession of our sins (so said *Iosuah* vnto *Achan*; ^d *My sonne, I beseech thee giue glory vnto the Lord God of Israel, and make confession vnto him, and shew mee now, what thou hast done*) I confesse vnto almighty God, in the face of his CHURCH, that, in part, I haue denied my Lord with *Peter*, & betrayed him with *Judas*, and crucified him with the *Iewes*.

A grieuous sinne, and a great punishment too; *malum culpa* turned into *malum pane*, when one sinne is made the punishment of another; the iustice of God shining in the iniustice of man. Thus my vngratitude for his benefites, my negligence in his seruice, my affectation of vaine glory, my impatience at calamities, and my other sinnes, were puni-

^a 1. Cor. 4. 9.

^b Mark. 14.
38.

^c Psal. 66.
96.

^d Ios. 7. 19.

shed with the sinne of *Apostasie*, and defection from the truth, even from the sincerity of the Gospel of Iesus Christ. So that I proceeded from one fall vnto an other; first in my *Will*, & then in my *understanding*; first, *à bono*, and then *à verà*; first in *manners*, and then in *faith*.

Here now, peradventure, some will say vnto me, as *Michal* vnto *David*, when she despised him in her heart; *Thou hast conquered thy selfe, as a foole this day*. But vnto them I answer, as *David* vnto *Michal*: *It was before the Lord, and I will, yet, be more vile then thus, and will be low in mine own sight*. Let the proud *Pharisee* boast; *I am not, as other men*. But I will pray, with the dejected *Publican*; *O God be mercifull vnto me, a sinner*. Finally, I say with *S. Augustine*; *irridear me arrogantes, & nondum salubriter prostrass, & elisi, à te, Domine; ego autem confitear tibi dedecora mea in laude tua*: Let them, who were neuer broke, & humbled vnder thy hand, let them, I say, deride me: but, as for me, O Lord, let me confesse my dishonour in thy praise, my shame to thy glory.

To proceed, then, in that, which I haue begun: My fall was great, and dangerous, considering *Vnde*, & *Quò*, whence, and whither I fell: to wit, from the simplicity of that truth, which is in Christ, into a sinke of superstition, idolatrie, and error: even the confusion of the spirituall *Babylon* it selfe.

And yet there are two things, principally, aboue the rest, wherein my heart neuer was, nor could be, farther established, then by an implicite, inuolued, obscure faith of the Church. Those are *IMAGES*, and *INDULGENCES* (affixed vnto dead statues, vnto our Ladies slippers, and the like trumperie) with *holy graines*, *agnus Dei*, and sundry like profanations, *Babylonian* merchandise, the dregges of the metetricious, inchanting cup, wherewith the inhabitants of the earth haue been drunken. *Apocal. 17.2.*

You see the *Matter*, wherein I fell; and how that doth augment the enormity of my fall. See now farther, how it was yet more capitall, in respect of my *Person*; I meane, in reference vnto my function, and office, in the Church of Christ; which, in it selfe, was very spectable, yea honourable also,

^a 2. Sam. 6.
20. 21. 22.

ⁱ Luc. 8. 11.
13.

^e Confess. lib.
4. 62. .1.

^b See Apoc.
cal. 18. 3. 11.

23.

also, howsoever my deserts were greatly euill, or meanelly good, therein. *Fac opus Euangeliste, ministerium tuum imple*, saith S. *Paul* vnto *Timothy*; Doe the worke of an euangelist, fulfill thy ministry; by frequent labour, by sound doctrine, by innocent, and vnoffensue life: not *fashioning thy selfe*, in the leuicy of thy deportment, in the seruice of thy appetite, in vnseemely, and prodigious apparell, according to this present world. In which things as I cannot excuse my selfe, so I wish, that I, alone, were to be accused in the same. These are vices, ignoble, scandalous vices, vnto which I denounce immortall war, as in all men so, principally, in those, who are of my condition and place.

1.2.Tim.4.5.

Lastly, you will enquire of the *Manner*, and *occasion* of my fall; which I will relate vnto you freely, and sincerely, in the candor, and simplicity of my heart.

It is true, that, sometimes before my fall, or any propension vnto the *Romish* Church, sundry difficulties did incōpasse me, on euery side; *digne pro meritis, dare pro viciis*; as S. Bernard speaketh: iustly for my deserts, O Lord, but yet hardly for my strength. And though these euils did breed a *naturall alteration* in mee (even in my soules, and in my strength: so that I said vnadvisedly in my selfe: *it is better for me to die, then to liue*: *Jonah 4. 8.*) yet all this while, I suffered no *morall alteration*: these things did not preuaile in me vnto any mutation of my faith, either by an inward, or by an outward change.

Howbeit I denie not, but that (the inferiour parts of my soule rebelling against the superiour) my earthly, darke affections might, and did, interpose themselues to eclipse the light of my vnderstanding; the edge whereof was now so dulled, and so abated, that it gaue place more easily vnto error, then perhaps, otherwise it would haue done.

See, therefore, the euent I found, but sought not, an occasion of dispute with some ingenious, and learned Papists, whose names, and qualities, I may not, I will not expresse. Neither they, in particular, nor any other, amongst them, shall euer say of me, iustly, that I had so little wit, or so ill na-

ture, as to procure them hurt, who in act, or at the least, in their intention, were kind, and beneficiall vnto me.

In this dispute, then (which was, concerning *Purgatory*, and *prayer for the dead*) it so fell out, by the force of objections, which they made vnto me, and I made vnto my selfe, out of sundry authors, old, and new, of the one side, and the other, that my vnderstanding (vpon some defect) was conuincd, rather then my conscience perswaded, in this point.

1
k. Mat. 20. 8.

You see the beginning of my euill. * *All this was but the beginning of sorrowes.* You shall heare the progression, and increase.

2

When I was thus heated in *Purgatory*, I began to waxe cold in the affection of my former faith; and the rather, because I conceiued (but misconceiued; and this was the *SECOND* motiue of my change) that mine own Masters, and Teachers (some principall Diuines in this Church) had led me into error, by their writings. Wherein if I found a *mouse*, I made it a *beame*; and, if I found nothing, I made something: as Cæsar spake, sometimes, of his way, and passage; *Imponiam, aut faciam*, I shall finde one made to my hands, or else I will make one my selfe: so it was with me, in that vnfortunate, and disastrous time; which I can not remember, without grieffe, nor recount without teares.

3
I See Doct.
Field, of the
Church lib. 2.
cap. 6.

The *THIRD* occasion, or motiue, of my change, was the controuersie of *Vocation*, and *Ecclesiasticall function*; which are *essentiall vnto the being of a Church, and inseparable from the same*. Here, then, many defects were pretended strongly, and with such probability (but by misprision in them, and ignorance in me) that our *Vocation*, seeme I profane, our *Function* sacrilegious, in mine eies.

4

The *FOURTH*, and last (for I need remember no more vnto you) was concerning the *CHURCH* it selfe; which, being the highest sphere in the great world of theological controuersies, at this day, containeth all the rest in her wombe, and embraceth them within her armes.

These were the foure points, which (originally, and principally) did worke with my *Vnderstanding* (and superiour part

part of my soule) to ouercome me, while my traiterous *Affections* (the inferiour part) solicited me to yeeld. For it is true, that the affections of a man are, vnto his Vnderstanding. as^m *Delilah* was vnto *Sampson*: first, alluring it to betray its owne strength; then, deliuering it ouer vnto falschood, and errour (as she, hauing beguiled *Sampson*, deliuered him into the hands of the *Philistims*) which, hauing gotten a conquest, wil make a triumph also. O beware of this *Eue*, which, lying in your owne bosome, will seduce yon; take heede of your *affections*, which alwaies contriue some treasonable plot against your *understanding*. Let the affections be a seruant, as *Hagar*; your reason free, as *Sarah*: if they contend, ^h cast out the bondwoman, and her sonne.

m *Judg.* 16.

n *Gen.* 21. 10.

o 2. *King.* 6.

p *Senec.* in *Med.*

q 2. *King.* 1. 3.

Thus I, (miserable, distressed J) like a * blinde *Aramite*, was conducted into Idolatrous *Samaria*, and neuer thought my selfe secure, til I was in my greatest danger. I fled my native countrey (^p *Fugimus laison, fugimus; hoc non est nouum*; it is no newes to heare of such flying; many fled before me: I wish that neuer any fly after me) to go into a forraine land. But here I may demand of my selfe, as *Eliab*, sometime, demanded of *Abaziabs* seruants; ^q *Was it not, because there was no God in Israel* [England] *that I went to enquire of Baalzebub, the God of Ekron* [Rome] *concerning my estate?*

r *Judg.* 16. 21.
* *Ibid.*

I spake of *Philistims* before; but now I was in the hands of *Philistims* indeed: for whom J had neuer ground (as ^s *Sampson* did) vnlesse I (as ^x *Sampson* was) had beene first de- priued of mine eies.

Now I began to be in trauel with an vnhappy birch, which I had conceiued before; I meane, that *Purgatory*-discourse, which, in the heate of my *ignis fatuus*, and popishi zeale, I sent back into my countrey; as you know: I wish you knew not. But as it had no right to inherit in this kingdome, since it was borne in transmarine, and forraine parts; so it was vnfit to be naturalized heere, which came from so vnnaturall a Parent.

Howbeit, I measure not my fact by theeuent: my intention was not the lesse euill, because the effect was not more euill.

cull. No? I spared none: not the truth of God; much lesse them, by whom it was maintained in this Land.

In which number there are two, whom I scandalized (as vniustly, so chiefly) aboue the rest. The one is, the learned, and venerable Deane of *Winchester*; of whose knowledge, and charity, I haue had so much experience, that, whether he be *melsior*, or *doctior*, a better man, or a more learned Diuine, I can not easily resolue. Only I can resolue with *Seneca*; that, of these two commendations, *o virum doctum*, and, *o virum bonum*, the latter doth excell the first. The other is, the like learned, and venerable Deane of *Glocester*; of whom I may protest vnfaignedly; *Cœpi illum antè amare, quam nōsse*, I began to loue him, before I began to know him: in regard of *that, which I haue heard, and which I haue seene with mine eyes*.

(Hieron. ad
Augustin. inter
Epist. Aug. 14.

t Vide. epist.
Aug. 13.

These I say, are the men, whom I scandalized (as vniustly, so chiefly) aboue the rest. And so I fell, expressely, into *S. Hieromes* censure; *Puerilis est iactantia, accusando illustres viros, suo nomini famam quarere*, it is a childish vaunt in any, by accusing illustrious men, to seeke his owne exultation, and fame. But they haue taken some amends of me, according to their will; there are others, vnto whom I would make amends, according to my power. I will name one, in steed of all; the most Reuerend Archbishop of *Torke*; a faire iewel, a rich diamond of this Church.

Vpon him this euill aspersiō was long since cast by *Edm. Campian*, and lately renewed by me; to wit, that his Grace being, sometime, familiarly demanded by *Campian* in this manner; *Whether bee, that imploied himselfe daily in perusing the ancient Fathers, could, indeed, be of that opinion himselfe, which he perswaded vnto others; did answer thereupon: That truly he could not, if he should read the Fathers and belceue them alike*. But why did I reinforce the obiection of the one, and conceale the defence of the other? made in so renoued a place, and recorded by so venerable a person.

For though I might appeale vnto the testimony of his Auditors, who remaine vnto this present; yet I will goe from
the

the living to the dead, and inquire, what is delivered, and commended, by "M. Doctor Humfrey, vnto all posterity, in this behalfe. But because it might be tedious vnto you, to recite the whole passage, I will select one parcell thereof; to wit, that his Grace, hauing sundry wayes refelled this calumnious imputation, did finally *swear*, by *invocation of the blessed Trinity, the FATHER, the creator of all things, the SON, the iudge of all the world, the HOLY GHO T, the comforter of us all, that, so far as he could remember, or possibly recall to mind, this pretended answer, concerning the ancient Fathers, neuer fell from him in earnest, nor in iest.* What can you require more, for your satisfaction, in charity, or in reason? *Varius dicit, Scaurus negat: viri creditis?* when *Varius* accused *Scaurus* of treason, in a profuse, and copious speech; *Scaurus* replied briefly: *Varius* saith it, *Scaurus* denieth it: whom do you belieue? Likewise; *Edmund Campian*, a *Relique*, hath said thus, as you heare: *Tobias Matthew*, a *Christian*, denieth it: nay more, hee sweareth by the sacred name of God, in the holy assembly of his Church, that he is iniuriously charged. Whom, then, doe you belieue? This was his own defence: I haue borrowed it from himselfe, howbeit a great part of its efficacy, and force, is lost in this conueyance.* *In Demosthene magna pars abest Demosthenis cum legitur, & non audire.* A great part of him is wanting, when he speaketh by an others tongue: though (as * one saith of *Demosthenes*) his worke, in it selfe also, is so full, & perfect, that nothing can be added vnto the same.

* In resp. ad
Camp. pag.
656. 657.

* See Doff.
Humfrey
pag. 657.
y Val. Max.
lib. 8. cap. 10.
in fine.
* Ibid.

WELL, All this while I haue told you, what I haue done to God: yea, that, which I haue done vnto the least of his seruants, I haue done also vnto himselfe. It remaineth now, that I tell you, what God hath done to me. I say, what God hath done. For though I acknowledge gratefully, that some persons of quality, & worth, were instruments in that good which

which hath succeeded vnto mee, according to his wishes, rather then mine owne; yet I acknowledge God, him onely to be the author of the same; and that He hath done it, out of his *Mercy, Love, and Grace*. Wherefore, *Come, and hearken, all you that feare the Lord, and I will tell you, what he hath done vnto my soule.*

His first blessing vnto me was, Reuocation into my native country; deare, because a COUNTRY: more, Because SUCH a country: the sweetnesse, and felicity whereof, is known better, *cavendo*, then *fruendo*, by wanting it a while, then by enioying it alwayes: and so it is in euery temporall, or spirituall good.

Here now, some wil imagine, that, either in my discessiō, or in my reuerfion, or in both, my ends were drawn, rather *ab util*, then *ab honesto*: that I serued my owne turne, in this turne: that I departed with the resolution of *Caesar*, promising vnto his mother, vpon taking of his leaue, *Se, nisi iussu matris, non reuersurum*: so I, without a Benefice, or dignity in the Church, would neuer returne into the Land.

But as the manner of my returne (if it were fit to be exposed in this place) might acquit mee fully, from the suspicion of such an impious deuice: so they, who had the best experience of my mind at that time, might then see, & will yet confesse, that, in all probability, I framed no such project in my thoughts: but that I was a real, substantial Papist: howsoeuer some men (led with an honest error) haue seemed to conceiue otherwise of my case.

If the testimonies of eminent persons, may be required, or admitted, in this kind; I would make choice of one, singularly, aboue the rest; to acknowledge whose kindnes towards me, it is the least recompence that I owe him, & yet the greatest, that I can make him for the same.

He then doth know, that, vpon my return, I did expresse a great auersion from this Church: pardon me: it was more: euen a detestation thereof. And when hee would seeme to nourish some hope (aboue hope) of my reduction thereun-

to; I did beſeech, and requeſt him, moſt affectionately, nor to ſow his fauours vpon the conceit of ſuch an harueſt. For I was thoroughly acquainted with the nature, and quality of mine owne ſoile, too barren for ſuch fruit.

Here, alſo, I may not forget, nor conceale, his anſwere vnto me; for it was full of comfort, and conſcience: to wit, that I ſhould not be allured, nor preſſed [by his maieſties royal fauour and grace; of which he conceiued good hope] otherwiſe, then I had the ſecret teſtimony, and certain perſwaſion of mine owne heart.

Wherefore, out of his noble, and religious diſpoſition, he perſiſted ſtill in his pious, and charitable worke. I ſay pious, and charitable. For what other aduantage did hee ſeek, or could he find, then that, which S. *Auguſtine* did long ſince, in a like caſe? *Quid quero? Quo fructu quero?* ſaith hee of a *Donatiſt*, in his time. What is it, which I ſeek? Or, with what profit, doe I ſeek it? He anſwereth; *Et aliquando dicitur mihi: Frater tuus mortuus erat, & renixit; perieras, & reuentus eſt:* that once it may be ſaid vnto mee, 'Tby Brother was dead, and is aline againe; he was loſt, but he is found.

To this end, and purpoſe, I was recommended by his ſpeciall care (but againſt my will: for I loued my owne euill, and feared the remedy thereof) vnto the Reuerend Deane of *Pauls*; a man ſo rarely qualified with Morall, and Intellectual, vertues, that his worth doth no leſſe verifie his name, then his name doth ſignifie his worth. And this I eſteeme one of the greateſt (if not the greateſt) bleſſings of God vnto me, that, when I was as blinde in the eies of my minde, as ^d S. *Paul* was in the eies of his body (yea of minde alſo) I ſhould be ſent (or rather brought) vnto this worthy *Ananiab* [*nubes Domini*, the cloud of the Lord; ſo it is by interpretation] for the reſtitution of my ſight, and bee moſſified againe, by the ſweet ſhowres of his learned, and iudicious diſcourſe.

Thus, after a long, vntappy flight, I returned, with *Noahs* 'Doue, into the *Arke*, which I once forſooke, and fluttered vpon the ſwelling waters of *Babylon*, which can giue no

ho.
Luc. 15. 31.

^d Act. 9.

^d Gen. 8. 9.

¶ *Vbi supra.*

true rest (but a Lethargie) vnto the soule. Finally, after a long, and tedious motion, I found rest, and repose vnto my soule, in the same center, wherein I was seated from my tender, and more happie, yeeres. *This was the Lords doing, and it is marvellous in mine eyes.* What ensued? *Mutantur, suscipiuntur*, saith^t S. Augustine of the Donatists: They relinquish their opinion, the Church receiue them into her vnion againe. So it was with mee; such was the gracious fauour of God, such the great indulgencie of his Church.

You will, peraduenture, demand now; Vpon what intellectuall moues I did returne, since I had some (in my wrong apprehension) to depart?

I will speake the truth in Christ, I will not lie; my conscience bearing me witnesse in the holy Ghost. The only thing, wherein I did intend to conformance my selfe vnto the desire of my friends, and will of my superiours, was, to take *the oath of Allegiance*, as it is truly, and iustly styled. For what else doth it containe, in the substance thereof, but a ciuill obedience, and faith, due, from subiects, vnto their Soueraigne Lord, by lawes diuine, and humane, yea founded in the very principles of Nature, and Reason? Wherein I did obserue, FIRST, how carefully the matter of State is heere distinguished from controuersie of Religion. In which regard, it was the determinate pleasure of his sacred^e Maiestie, to ease the burden of the *Papists*; not requiring them to swear, that *the Pope hath no authoritie to excommunicate his Highnesse, and to subiect him vnto a spirituall censure*, but that *the power of such excommunication cannot, by any meanes, extend it selfe vnto the preiudice of his royall Life, or Crowne.* SECONDLY then, I obserued thereupon, that though there are some circumstantiall points in this oath, vpon which some *Papists* doe principally insist, for their refusall thereof, yet that they did, heerein, but gloze with his Maiestie, and vnder a specious pretense to reiect the substance of the Oath; which, being abstracted from all circumstances, and accessaries therein, hath this principall issue: to wit, that *the Pope hath no power; directly, nor indirectly, to depose his Maiestie* from

¶ See his Maiesties Premonition to all Christian Monarkes, &c. pag. 9.

from the right of his Crowne, nor to expose his person unto the perill of his life. So that the refusall of this Oath (thus sensed: and this is the true sense thereof) by any popish subiect in this land, doth demonstrate euidently, and expressly, that he wanteth meanes, and not a mind, to dethrone our most gracious Soueraigne Lord, the KING (whom God preserve, to his honour, and our comfort) yea (which I tremble to speake, but he would not feare to doe) to take away his precious life, with sacrilegious hands, specially if such be the resolution of ^h our Lord God, the P O P E.

To shew, therefore, my zealous, and hearty detestation of such impious, and execrable doctrine (sent continually from Rome, sown plentifully in the hearts of English subiects: and this seed will grow into an haruest of lamentable combustion, if our iust lawes be not enliuened by a seuerer execution, in this behalfe) I tooke this Oath, vpon such mature deliberation, and aduice, that I dare confidently pronounce: *Whatsoeuer subiect in this Land doth pertinaciously refuse to sweare allegiance vnto the King, according to the sense and substance of this oath, he is a TRAITOR, in his heart, against the life and soveraigntie of his Prince.*

But now, as, by this act, I gaue testification of my loialty vnto the State, so, withall, I incurred the suspicion of heresie, and apostasie, with others. Why? what was my offence? Oh a great, yea a double offence against his Holinesse; which euery one, that taketh this oath, must necessarily commit. FIRST, he denieth the infallibility of the Popes iudgement: yea hee admitteth farther, that the Pope erreth, not onely *materially*, but *formally*; not in fact, but in faib: also, not as a *primate Doctor*, but as *publike Pastor* of the Church. Finally, that this his error is *execrable* and *damnable*, according to the tenor and purport of the oath.

Now if any man be desirous to know, how farre the Pope was interested in the prohibition of this oath, let him consult the *second Breue of Paulus 5. dated 10. Calends of September, 1607. Wherein he saith precisely: *We haue straightly commanded you, that by no meanes, you should take it: againe,*

h See this particular handled by D. Morton, in his encounter against Parsons, lib 2. cap. 2. §. 6.

*To the Catholics of England.

our Apostolike letters, concerning the prohibition of the Oath, were written, not only upon our proper motion, and of our certaine knowledge, but also after long and weighly deliberation, vsed concerning all those things which are contained in them [the said Letters] and that for this cause, you are bound fully to obserue them, reiecting all interpretation, perswading to the contrary. And this is our meere, pure, and perfect will, &c.

SECONDLY, he denieth the Popes power, either directly, or indirectly, temporally, or spiritually, ouer our dread Soueraigne Lord, the KING, to be such, that he may, sentential-ly, depose him from his Crowne, absolue his subiects from their allegiance (though due vnto him by the bonds of Nature, and pledged vnto him, farther, by the obligation of an Oath) and inable them to beare armes against him, or, by any meanes, to deprive him of his Regality, and Life.

These, then, are the two offences, which I haue committed against the dignitie of the triple Crowne. But why is that so capitall with our *English Catholikes*, which the *French* do so freely and liberally maintaine?

Not long before my departure out of *France*, I addressed my self vnto a paire of learned *Dominicans* in *Roan*, doctors of the *Sorborn* in *Paris*: of whom, as I desired some exact instructions concerning this Oath, so I deliuered his Maiesties booke into their hands, for their better information in this behalfe. They read it with expedition, applauding the great wisdom, and excellent knowledge of his Highnesse; protesting also, that, as the Oath, for the matter, and substance of it, was agreeable vnto the Catholike faith, so, for the occasion and inducement of the same, it was most expedient, and necessary, for the preservation of his royall State. They added farther, that this extension of the Papall power ouer Christian Princes, was *dogma Transalpinum*, an Italian conceit (for they obserue a difference betwixt the *Romane COURT*, and the *Romane CHURCH*) which a true *French Catholike heart* doth religiously abhor. And therefore they aduised mee to take the said oath, as themselves also, and all *French men*, would doe in the like case,

were

i Messieurs,
le Maitre, &
le Marchand.
k Apol-gia
pro inramen'o
Fidelitatis,
&c.

were it required at their hands.

But our *English* Catholikes are (for the greater part) of an hotter constitution, more affected vnto the climats of *Italy* and *Spaine*. Which I speake with commiseration of my own Country; not to the disreputation of those great and mighty Nations: the eies whereof God will open, in his appointed time to shake off this *Babylonian* yoke. For which, I haue better euidence, then ¹ *Pererius* a Iesuit hath for the calamity & vastation of *England*; pushing at vs like an^m horned *Zidkiah*: but with the like successe (I hope) as his false brethren did not long before, who prophesied thus vnto the King of *Spaine*: "Go and prosper, for the Lord shall deliuer *England* into thy hands.

You haue heard, now, the cause and beginning of my alienation from my *English-Romane* friends. Was it not iust and good? For what a desperate connexion is there betwixt these doctrines? FIRST, *The Pope hath an infallible iudgement (as Pope) to determine, what is heresie, obliging all men to rest securely, in his sentence.* Yea • *Gregorius de Valentia* himselfe is so deeply infatuated with this vanity, that he feareth not to affirme; *The Pope, whether he vse diligence, or not, in defining, shall define infallibly, if he will define a controuersie: and so, in truth, bee shall vse the authoritie committed vnto him by Christ.*

THE SECOND is, that, in case of heresie he may depose the King, absolue his subjects from obedience, and giue away his Crowne; as *Pius Quinimus* gaue away the Crowne of *England* vnto the late King of *Spaine*: and this is one instance, which ² *Azorius* the Iesuite, doth alleage, to prooue the transcendencie of the Papall power.

Now, if the Pope haue *infallibility of iudgement*, in himselfe, to determine, what is heresie, and then a *soveraigntie of power* also, to dethrone, and murder any King for heresie: iudge you how dangerous is the condition of our King, who valiantly resisteth his tyrannicall proceedings; & how miserable is their thraidome, who are inslaued to the yoke of his power and will. Meane while, ³ *He sitteth in the com*

1 *Comment. in Gen. 19. 16. in fine.*
m 1. King. 21. 11.
ⁿ *Ibid. 12.*

^o *Analys. fidei lib 8. cap 3. ad obiect. 6.*

Institut. Moral. pars 2. lib. 11. c. 5 q. 8. S. Pius quoque.

² 2. Th. 2. 4.

ple of God, shewing himselfe that he is God: but yet, therein, shewing himselfe to be, as he is, ANTICHRIST: whom the Lord shall consume with the spirit of his mouth.

*Pag 44.

The consideration of al which particulars (summoned vp together) did treat with me (as they may, and ought to doe, with any man, in my case) to shew greater equanimity in the reuiew of other points, now controuersed, in Religion; and namely in those FOVRE, which I haue mentioned * before. Wherein, though I cannot acquaint you wholly how I did proceed, yet I will giue you some ouerture thereof, briefly as I passe.

The FIRST was, concerning *Purgatory*, which I vtterly reiect, and renounce, as inglorious to the blood of Christ, and troublesome to the sweete comfortable repose of our soules in him.

The SECOND was, concerning some errors in the writings of our chiefe Diuines: of which point, I haue already giuen vp a verdict against my selfe. I adde now farther, that such errors in them (if truly noted by me) should not reasonably, remoue a man from the integrity of his faith, which dependeth vpon a more certaine principle and ground. Why should the error of any MAN prejudice the eternall truth of GOD?

But beyond all this; is there more sincerity in the *Romanists*, that, in respect hereof, I should subscribe more readily vnto them? Truly such was mine opinion: but the immediate testimony of mine eyes, and the deliberate iudgement of my reason, haue taught me to beleue otherwise herein.

1 Lib. 1. cap. 1.
per totum.

For a copious testimony in this kind, I remit you vnto the late^r *Encounter* of Master Doctor *Morton* against Master *Parsons*: and the rather, because I haue compared each particular, from point to point, with the Authors themselves, whence he doth produce the same: so that I am an ocular witnes of his fidelity therein, as also, throughout the whole course of that booke. There you shall finde *Suarez* (a grand Iesuite) charged by *Cumel* (a learned *Dominican*) in this manner. *I am greened to see how fraudulently they* [*Suarez Molina*

lina, &c.] cite Driedo, urging that, which he spake by way of argumentation, or obiection, for his owne iudgement whereas Driedo useth many arguments to confute that opinion. Again; Suarez citeth a sentence of Soto, but leapeth ouer one part of it, leauing that out, which maketh against himselfe. Again; Suarez hath changed the word P^rordination (in S. Thomas) into Subordination, and expoundeth S. Thomas sinisterly. I cannot tell with what spirit he citeth Driedo, &c.

Heare further, how the great Cardinal Baroni^{us} is reproued by some famous Diuines of Venice, viz. When Baroni^{us} inuiceth of the immunity of the Clergy, and wanteth other support, he disliketh all historians. When he admitteth any, he singlet out the words, which make for him: but these which make against him, he saith, were inserted by others. There is a booke intitled, The errors of Baroni^{us}, wherein there are discovered more then twenty severall errors, which he hath committed about one story, &c.

Finally, heare the like accusations, by them, against Bellarmine himselfe. He expoundeth Thomas contrary to his meaning. He imputeth a speech vnto an Author, who yet doth affirme the contrary. He saith, that Nauarr holdeth thus, and thus, whereas he holdeth the plaine contrary. It is no rare thing for his illustrious Lordships, to cite Authors for an opinion, whereas they affirme the plaine contrary. He abuseth the testimony of Gerson. He falsly citeth a place of S. Hierome, who saith the plaine contrary. It grieueth me to see things imputed by Bellarmine, vnto the Fathers: the contrary whereof they affirme, &c.

For conclusion, let me acquaint you with one (I say but one, to spare you, not him) singular imposture of Bellarmine against Calvin, and so I will dismisie this point. The¹ question is; Whether the soules of holy men (dissolued from the body, and standing in need of no purgation) be admitted vnto the fruition of blessednesse, which consisteth in the cleere vision of God? It followeth. Some heretikes (saith Bellarmine) were of opinion, that the soules were reserved in certaine receptacles, vnto the day of iudgement, where they saw not God, nor were blessed

¶ Bellarm. de
sanct. beat.
lib. 1. cap. 1. §.
est iustur.

^a Bellarm. ibid.
§ E. indem
habet, &c.

bleſſed, otherwiſe, then in hope. What heretikes? *Tertullian; Vigilantius, &c.* Be it ſo. Who elſe? He addeth, *John Caluin alſo hath the ſame error.* Where? *Inſtitut. 3. booke, 20. chap. §. 20* What are the words? ^a *Caluin doth ſay, that Chriſt alone, is gone into the Sanctuary of heauen, and that all others remaine in the Court: expecting there, vntill the conſummation of the world.* Let vs make a triall now, whether *Caluin* bee guilty of this opinion, or *Bellarmino* calumnious in his aſſertion.

^a *Caluin. ad-
uerſ. Libertin.
cap. 22.*

FIRST, then, for the opinion of *Caluin* in this matter, you ſhall finde, that he is ſingularly traduced therein. For amongſt many paſſages in his works, behold this one: "The ſoules of the faithfull, as ſoone as they are departed from this body, doe liue with God, and inioy the happineſſe of that kingdome, which is in heauen. Howbeit, ſaith he (and he ſaith it truly) God hath reſerued their perfect [conſummate] felicity, vntill the ſecond comming of Chriſt.

SECONDLY, therefore, it may pleaſe you to conſider with me, how vnworthily, and ſlanderouſly *Bellarmino* inforceth this error vpon *Caluin*, out of the aſſigned place. I finde indeed, that *Caluin* doth, there, expreſſly affirme, *Chriſtus, ſanctuarium cœli ingreſſus, ad conſummationem uſq; ſeculorum, ſolus populi, eminens in atrio residentis, vota ad Deum deferret*: that is; Chriſt being entred into the Sanctuary of heauen, vnto the end of the world, doth alone carry (or preſent) the prayers of the people, remaining a farre off in the Court, vnto God.

Now obſerue the fraud. Of whom is the queſtion? Of the dead, or of the liuing? Of the DEAD: to wit, concerning the ſoules of them, who are fallen aſleepe in Chriſt. And of them *Caluin* is charged by *Bellarmino*, to ſay, that they are not in heauen, &c. and, for a prooſe, he hath alleaged this place. But of whom doth *Caluin* there intreat? of the dead, or of the liuing? Of the LIVING: for ſo doth the whole diſcourſe import. As in the words a little before; *Membrorum omnium, adhuc in terra laborantium, minna, proſcinnicem, orationes aſcendant ad caput, quod præeſſit in cœlum,*

caelum, &c. The mutuall prayers of all the members, yet labouring here vpon the earth, ascend vnto the Head, which is gone before vs into heauen. Likewise, in the very place it selfe: for *Caluin* saith, that *Christ* being in the *Sanctuarie*, carrieth vp, vnto God, the praiers of the people, remaining in the *Court*. What people? the *living*: for the office of the *Saints departed* is not to pray, but to praise the Lord. Again, immediately after, euen in the very next words vnto those, which *Bellarmino* doth so fraudulently cite: *Quantum ad Sanctos attinet, qui carne mortui, in Christo viuunt*, &c. As for the *Saints*, who, being dead in the flesh, liue in [or with] *Christ*, &c. Which words, as they doe plainly shew, that *Caluin* spake before, of the *living*, and not of the dead, so likewise they doe fully conuince the falsity of this pretended crime. Wherein the collusion of *Bellarmino* is the greater also, because *Caluin* doth not say (as the *Cardinall* imputeth vnto him) that *Christ, alone, is gone into the Sanctuary of Heauen*, he & none else: but that *he, being entred into it, doth alone* (he, and none else) present the praiers of the people vnto God: so that, vnto him, alone, the office of a *Mediator* doth peculiarly belong. And this is the subiect of *Caluins* dispute.

But I leaue this second point (wherein I haue too much abused your patience) and come vnto the *THIRD*: which was, concerning *Vocation vnto sacred Ministerie, in this Church*. Wherein I know, that the power of order is complete in all respects. In respect of the persons calling; that they had sufficient ability to conferre it. In respect of the persons called; that they had actuall capacity to receiue it. In respect of the vocation it selfe; that it had no substantiall defect, in Matter, nor in Forme. As also, that the power of *Iurisdiction*, here is entire: that it hath not necessary deriuation from the Pope, but floweth from God, by the Church, by the Magistrate, by the people: differently, but truly, as I am able and willing to proue, when good opportunity shall serue, and iust occasion shall require.

Concerning the *FOURTH*, and last point: namely the

H

Church:

2
3

* who are living in this world, and are not in the Sanctuary of Heauen.

y D. Field.
lib. 1. c. 10.

Church; I know, and acknowledge, that God had a Church alwaie; that it was^r visible; that though many erred therein, yet not all: or, at the least, not so, but that there remained a substance of faith, sufficient vnto saluation. Finally, that as a generall *Reformation* was expedient, and necessary, so our particular was orderly, good, and iust.

In a word therefore, to acquaint you with my totall conformity vnto the doctrine of this Church (contained in the 39. *Articles of Religion*) I haue submitted myself thereunto, by profession of mouth, by subscription of hand, by consent of heart. In this faith I desire to spend, and end, the course of my life; to the honour of God, the benefit of his CHURCH, the comfort of my owne soule.

^a Psal. 116.

7.

^a Luke 2. 29.

Now I may say ioyfully with *Dauid*; ^a *Return: vnto thy rest, o my soule; for the Lord hath bene beneficiall vnto thee.* Or with *Simeon*; ^a *Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes haue scene thy saluation.* I lost thee, but thou didst not loose me; I fled from thee, and thou didst seeke me; I erred, and thou didst reduce me; I was blind, and thou didst illuminate me; I was hardened, and thou didst mollifie me; so I returned (by thee vnto thee) and thou hast receiued me againe. Therefore I will exalt thy name for ever, and humble my selfe with *Dauid*, befor thee, saying: ^b *Teach me thy way, o Lord, and I will walke in thy truth: knit my hart vnto thee, that I may feare thy name.* I will praise thee, o Lord my God, with all my heart: yea, I will glorifie thy name for ever. For great is thy mercy toward me: & thou hast deliuered my soule from the nethermost hell.

^b Psal. 86.

11. 12. 13.

Thus you see (Brethren) in part, what God hath done vnto my soule, as also what I owe vnto him for his mercy, loue, and grace: and what I shall perform vnto him, for the same, by the assistance of his Spirit. Hereunto I will adioin a brieft remonstrance of my duty vnto the CHURCH, of my loyalty vnto the KING: finally, I will conclude with a petition, and promise vnto your selues.

The FIRST is, my duty vnto the Church of God, in this flourishing Iland, or rather little world; the glory whereof

I haue laboured to obscure, with my vnfortunate, and mis-
advised pen. But as *Stefichorus* lost his eyes, by dispraising
the faire *Helena* of Greece, & recovered them, by praising
her againe: so, to reobtaine my former sight, I wil expend al
the faculties that I haue, in aduancing the dignity, & lustre
of this incōparable Church: *incomparable* in many respects,
but specially in two. *First*, in the excellency of preaching
the Gospell. For as *God hath giuent he word, and great is the
multitude of Preachers*: so, in their gifts, matter, and manner
of preaching, singular also is the perfection of Preachers in
this Land. *Secondly*, in the Common praier, and Liturgy, a
jewel so pretious, that it cannot be valued at too high a rate.

c See August.
epist. 13.

The SECOND thing was, my loyalty vnto our grātious
Soueraigne Lord, and King, whose mercy towards me, hath
been very great, in pardoning my offences, which, mediately
(at the least) did touch his roiall Selfe. The Subiects, whom
I griued, are vnder his dition: the Lawes which I violated,
are vnder his administration: the Church which I scandali-
zied, is vnder his protection: the Faith, which I impugned,
is vnder his DEFENCE, by common right, and speciall ti-
tle. So that all these, coniunctiue, might plead for a re-
uenge from his princely hands, since *Hee beareth not the
sword in vaine*.

d Rom. 13. 4.

But, as I said before, his Highnesses mercy hath bin very
great vnto me, in making me an example of his clemency,
which, in truth, is so naturall vnto Him, that He (as some-
times *Augustus*) may well be called *Pater Patrie*, the Fa-
ther of his Country, because (as *Seneca* testifieth of *Augu-
stus*) *apparet illum dare poenas, cum exigit*: It appeares that He
doth suffer punishment Himselfe, when (by compulsion) He
doth take it of another.

c Senec. de
Clem lib. 1.
cap. 10.

It is my speciall obligation, therefore, beyond a common
duty, to pray (yea I pray now, and beseech you all to ioync
your hearts with mine, lifting them vp vnto God, for Him)
that his Maiesty may inioy a peaceable raigne, a prosperous
estate, and obtaine a blessed end, after a long, and happy life;
that He may be translated, from an earthly, vnto an heauen-

f Apoc. 19. 16.
g Prov. 8. 15.

ly kingdome, where the glorious Lambe sitteth, *The King of Kings, and Lord of Lords*: that, as now, he raigneth *by him*; so there he may raigne *with him*, in that happinelle, which hath no misery, in that abundance, which hath no want, in that security, which hath no feare, in that eternitie, which hath no end. Amen.

h Februar. 10.
by M^r. Kition
of Peterhouse
in Cambridge.
i Prov. 28. 13.

Now **T**HIRDLY, and lastly, I turne my speech vnto you, deare, and welbeloued Countymen, in whose audience, and with whose patience, I haue made a full and free confession of my error. I haue not hid it (for thereby I should hide God from me, not me from God) I haue not hid it, I say, by *Negation*, nor by *Extenuation*, nor by *Iustificatiō* thereof, remembering what was *lately* deliuered here, in the prosecution of a Text, well choson, and excellently handled: *He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh them shall haue mercy.*

k Philem.
vers. 15.

As for your charity towards me, I cannot doubt, but that, at the least, you will esteem of me, as *S. Paul* did sometimes iudge of *Onesimus*, *Philemons* seruant: *It may be that he departed for a season, that thou shouldst receive him for ever.*

l Ibid. vers. 15.

As for me, I trust in God (by the gracious assistance of his holy spirit) so to comport my self in the whole course of my studies, and actions, that, with iust application, you may cell vnto your remembrance that, which *S. Paul* said a little before, of that fugitiue seruant: *He was vnprofitable in times past, vnto thee, but now profitable both vnto thee, and me.*

Wherefore, I request you, Brethren, to praye God, with me, and for me, who hath thus extended his *Mercy, Love, and Grace* towards me, when I was dead in sinne. Pray him also, that I may vse his blessings, to the honour of his name, and benefit of his Church. Finally, I beseech him for you, and my selfe; that we all may haue, for the end of our actions, his glory; for the rule, his word; for the fruit of our faith, the saluation of our soules through Iesus Christ our Lord; to whom with the Father, and the blessed spirit of both, be ascribed all maiesty, power, and dominion, in heauen, and in earth, now, and for ever: Amen.

P. I. N. I. S.

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